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The Heart of the Gospel of Mark

CHALMER E. FAW*

LOCATED just past midway in the Gospel of Mark is the section 8:27-10:45 which many scholars have come to know as the central section or "the way of the cross." Of recent commentaries, perhaps the most definitive discussion of it is the one by A. E. J. Rawlinson¹ in the Westminster Commentary series.

It is the purpose of this paper to consider this section, not so much as to its sources, as to its present position and significance in the Gospel of Mark. The approach throughout will be to look at it at the level of the final compiler or author of the book. In what sense can it be regarded as a distinct section with appropriate beginning and ending and distinctive character? What is its relationship to the rest of the Gospel of Mark? What therefore can be said to be its purpose for the whole book? Then finally, what is its true value for present-day readers of Mark?

A Genuine Section

First, to what extent and in what sense can this portion of the Gospel of Mark be regarded as a section? A look at the com-

mentaries and books of introduction will show various practices on the part of scholars, ranging all the way from that of James Moffatt,² who bluntly states that no new section of the Gospel is to be found at 8:27ff., to the discussions of J. Weiss, Wellhausen, and Rawlinson, who see in it not only a new section but the turning point of the whole gospel. Often scholars show a curious ambiguity of usage at this point. F. C. Grant in his very excellent book "*The Earliest Gospel*"³ several times mentions it as the "way of the cross" section but when he comes to outline the book he does so geographically and cuts right down through the section. Similarly, in his introduction and exegesis of the Gospel of Mark in the Interpreter's Bible, Grant shows the same mixed practice. In his discussion of 8:27-30 he says, "Mark now begins an important division in his book, the way of the cross,"⁴ but when he outlines Mark he has two major divisions: "Jesus in Galilee" (1:14-9:50) and "Jesus in Jerusalem" (10:1-15:47) cutting this so-called "important division" in two in the middle and making geography the deciding factor. Vincent Taylor, in what is perhaps now our most detailed and complete commentary on Mark in English,⁵ has this section marked out as a division, but he makes it include 8:27 through 10:52 and calls it "Caesarea Philippi: the Journey to Jerusalem." In other words, he has presented virtually our section, but has defined it as a geographical rather than a topical division. At the same time there is little recognition in his com-

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mentary of a definite beginning or ending in the section.

It seems to this writer that there are convincing evidences that 8:27-10:45 comprises a distinct section. First is the changed mood which dominates this portion of Mark. Most scholars note that at this point Jesus changes his method and no longer teaches in general terms to the populace at large but addresses himself to a narrow circle of disciples, makes predictions about his own person and discloses to them his own nature and vocation. Here he is definitely revealed to the reader as the Christ. What was something of a mystery and a secret for the general public in preceding sections is now revealed openly to the inner-group.

Not only is there a changed mood, but the section is structured around the three-fold prediction of the death and resurrection of Jesus. This phenomenon is apparent, of course, to all scholars. J. Weiss observes that the key-note of the section is sounded by the solemn and thrice repeated predictions of the passion which ring out like muffled strokes of a bell.

A third indication that this is a true section is seen in the fact that it contains a fitting introduction or prologue, Peter's confession at Caesarea Philippi, and an equally impressive closing in the sayings on rank and greatness among Christians which reaches a climax of meaning in the well-known ransom text of 10:45.

These three features are the more convincing when one considers other sections of the book and studies the general pattern employed there by the author or compiler. In the several distinguishable sections, either derived from single sources or composite in nature, one may recognize distinctive moods which prevail throughout and characterize them as sections. In chapter one there is the immense popularity of Jesus which sweeps like a brush fire through all of Galilee. In 2:1-3:6 it is the note of controversy and opposition. The parables

of 4:1-34 are clothed in a mood of mystery with the hiding of truth from outsiders and the corresponding revelation of it to the inner-group. The rambling section or cycle of sections of 4:35-8:26 is dominated throughout by the note of wonder-working power on the part of Jesus and the resultant amazement of all who witness his deeds. Then comes our own section with its mood of suffering and cross-bearing on the one hand and resurrection and glorification on the other. One might go on and note the definite apocalyptic character of chapter 13, the stark moving story of chapters 14 and 15. One may safely conclude that regardless of sources the author has created a pattern of sizeable blocks of material, each with its fairly distinct and discernible mood.

It is likewise instructive to note that the habit of sounding the keynote of a section by repeated refrains or common structure is characteristic of our author and helps create the prevailing mood of the section. In chapter one there is repeated reference to the fame of Jesus which spread throughout all Galilee.⁶ In the controversy section (2:1-3:6) the five pronouncement stories themselves structure the material around the note of opposition and give it its distinctive character. In the parable section the recurring note is that of concern with the use of the parable and its relation to outside and inside groups.⁷ Then in the wonder-working section one notes the oft-repeated amazement and awe⁸ with which the disciples and others respond to Jesus' exploits. The thrice repeated predictions of passion and resurrection in our section serve this function of both structure and keynote refrain.

The habit of closing these sections with climactic statements either of an editorial nature or by the use of a well-selected saying is another feature which can be observed throughout the book. The popularity section (1:14-45) closes fittingly with this accent on widespread fame: "so that

Jesus could no longer openly enter a town but was out in the country; and people came to him from every quarter." The controversy section (2:1-3:6) is climactically rounded out by the observation that the Pharisees went out and immediately took counsel with the Herodians how to destroy Jesus (3:6). The ending of the parable section is equally impressive: "with many such parables he spoke the word to them as they were able to hear it; he did not speak to them without a parable, but privately to his own disciples he explained everything" (4:33-34). The apocalyptic section (Ch. 13) ends with the impressive saying, "and what I say to you I say to all: watch." What we have then in the Gospel of Mark is something comparable to what B. W. Bacon discovered in Matthew, without the repetition of the same formula but with the distinct habit of closing sections with impressive statements.⁹ Considered in this light Mark 10:45 "for the Son of man also came not to be served but to serve and to give his life as a ransom for many," not only makes a fitting closing to the section but is another convincing example of the author's pattern.

There are two factors which keep some scholars from recognizing 8:27-10:45 as a distinct section. One is the problem of its complex sources. W. R. Knox's recently published book *The Sources of the Synoptic Gospels*¹⁰ gives an excellent and detailed discussion of the complex sources of materials which went into this central section and although he treats it as a distinct section, devoting chapter 9 of Volume I to it, he does so with some reservations because he has his mind on the miscellany of sources which went to make it up. The other obstacle is the concern with geography already illustrated from Grant and Taylor. Enslin¹¹ well illustrates the ambivalence of scholars at this point when he first states that geographical interest is "quite subordinate" in the Gospel but goes on to say that the writer has arranged the material into two

sharply defined periods; one in Galilee and the other at Jerusalem. What he seems to be saying here is that the author himself was not primarily concerned about geography but structured his whole book on a geographical pattern. One might observe that a more realistic reading of Mark would indicate that there are geographical notes here and there and a general movement of the ministry from Galilee to Jerusalem but that topical interests such as popularity, opposition, teaching in parables, wonder working, the true meaning of messiahship and discipleship, the apocalyptic, and others are after all the dominant and determining factors in outline. Neither the existence of multiple sources nor the presence of geographical notes should divert the careful student's attention from the fact that the final work which we know as the Gospel of Mark is made up of a series of rather well defined, although not always artfully composed, sections of material.

Positive and Negative Factors

Further confusion has arisen in many of the discussions of this central section as the result of a tendency to regard its dominant mood as primarily that of suffering and death. It is interesting how scholar after scholar refers to the three predictions as "passion announcements," "predictions of the passion," or "prophecies of the passion," omitting the fact that every time the death is predicted the resurrection is also predicted. Now to be sure, there is a certain brevity of expression and even helpful alliteration in most of these titles but the interesting thing is that even the discussions included under these headings make a great deal of the suffering and the death and very little of the equally important note of resurrection and victory. In fact one might be so bold as to say that scholars here make the same error that Peter did in his rebuke of Jesus: that of seeing only the negative side of the story and failing to see that the dying Lord would

also be the rising and victorious Lord. Now this juxtaposition of both negative and positive features runs throughout the entire section. Not only does one lose one's life but he saves it (8:35). Not only are the sacrifices of the disciples stressed (10:29) but also their reward (10:30). The striking of the positive as well as the negative note helps explain the integral connection of the transfiguration story with the three-fold predictions as constructed by Mark. There on the mountain the suffering servant Lord is seen in majestic light as the glorified Lord accompanied by ancient worthies and proclaimed by the *bath qol*, or heavenly voice. The positive note is likewise sounded in the discussion of the resurrection from the dead in 9:9-13 and the question of greatness posed by the sons of Zebedee (10:35-40). In fact one might observe that at the beginning of the section Peter's error of seeing the negative to the exclusion of the positive, that is the suffering without the glorification, is balanced at the close of the section by James' and John's presumptuous error of seeing the glorification without the suffering, and that both extremes called forth a rebuke from Jesus. Thus both suffering and victory, both the negative and positive elements, blend together, weaving in and out among the many miscellaneous sayings and diversified incidents which go to make up this section.

The Central Message

Three fundamental questions and their answers dominate and hold together the thought of this whole section. The first question is, Who is Jesus? The answer which is drawn out of the disciples by Jesus himself is: He is the Messiah. The second question, an unspoken one, is, What kind of Messiah is he? The thrice repeated prediction of death and resurrection answers this question. He is the suffering servant Messiah who will find victory through death and who, in terms of the final statement, gave his life a ransom for many. In terms

of ancient myth-patterns he is the dying and rising god. The third question, also unstated but answered in the remaining sayings and numerous other stories collected here is, What kind of disciples will this kind of Messiah have? The answer to this is the substance of all the remaining material of the section, interspersed among the three predictions and the transfiguration story. What kind of disciples will this kind of Messiah have? They too will be dying and rising, suffering and glorified servants, disciples who take up the cross and find life through following him. Furthermore, they will be men of miracle-working faith and prayer (story of epileptic boy, 9:14-29), finding true greatness by being last (9:33-35), avoiding offenses either to others (9:42) or to one's self (9:43-47), holding standards of monogamy (10:2-12), receiving little children (10:13-16), giving up all for Christ (10:17-31), and again in summary, becoming servants of all because the Son of man himself came not to be served but to serve and give himself a ransom for many (10:41-45). First, who is Jesus? He is the Messiah. Then what kind of Messiah is he? He is the suffering-servant and glorified-lord type of Messiah. What kind of disciples will this kind of Messiah have? They too will find life through death and glorification through suffering and service.

Relationship to Other Sections

This blending of negative and positive elements gives us the clue we need to see the connection of this section to the remainder of the book. One of the limitations of most discussions of this section, even that of Rawlinson which so well discerns its mood and meaning, is that they leave the section too isolated from what precedes it in the gospel. The change in mood at 8:27 is frequently noted as well as its new esoteric nature but the reader is left to wonder how one may connect this with the earlier parts of the book. It is the

writer's belief that there is, in spite of an observable choppyness in Mark, a genuine thought connection between our section and previous ones. Positive features have already been presented in the immense popularity and authority of Jesus in chapter one and his great wonder-working exploits in 4:35-8:26, and are interspersed with the negative features of opposition in 2:1-3:6 and the inability of the masses to understand in the parable section (Ch. 4). All the authority and the power of teacher and healer in the synagogue in Capernaum (Ch. 1) and the divine wisdom of the successful debater against opposition (2:1-3:6) and the amazing exploits of the wonder-worker of Galilee (4:35-8:26) together with all the bitter opposition of the scribes (2:1-3:6) and the shallowness and the obtuseness of the masses lamented in the parable section (4:1-34) are now tied together in the paradox of the cross and the resurrection (8:27-10:45). Powerful? Yes, Jesus is powerful, but in and through suffering and service. Opposed? Yes, he is opposed and is finally slain, but then he is resurrected and glorified. Seen in this light, our section becomes one of integration and clarification of hitherto seemingly discordant notes and separate blocks of material. More important even than that, however, is the fact that our section precedes the passion narrative and forms a genuine prelude to it. We can observe a two-level process at work here. In this section Jesus is depicted as attempting to prepare his disciples for coming events which would descend upon them so swiftly and so devastatingly that once they began to happen there would be no longer time for counsel and interpretation. Now, what Jesus is depicted as doing for his disciples, Mark in turn does for his readers, interpreting for them the tragic yet victorious significance of the death and the resurrection of Jesus before they happen so that when the reader comes to the stark, swift-moving events of the end, he will under-

stand their true meaning and go on to the resurrection account in that knowledge. In general, Mark's method is that of letting the record speak for itself. Commentary after commentary stresses the marked absence of interpretative material in the Gospel at large. This is true of almost every section but our present one. Here more than at any other point interpretation manifests itself and through the words and accounts here gathered together the author preaches to the reader. Then when Mark comes to the details of the death and the resurrection he moves on from one event to another without interruption or interpretation, leaving the reader to fend for himself, fortified only by the preparation he has already received, largely from our section.

Now it may be protested that such a reading of Mark is to attribute to him a degree of artfulness beyond that warranted by his very artless literary qualities. Let us remind ourselves, however, that both the rough Greek and the so called careless style of Mark have at times been overdrawn and these features need to be offset by the recognition of an authentic vigor and determined point of view of the Gospel. Furthermore, we are coming more than ever to see that Mark has very definite theological presuppositions. For a discussion of this see F. C. Grant's summary of Mark's theology in his *Earliest Gospel* and in his introduction to Mark in the *Interpreter's Bible*, Volume 7. Given a man of vigorous thought and undoubted Christian theological premises, you have one who would be capable of intentionally presenting to his readers what he believed Jesus presented to his disciples as a basic contribution to the understanding of the death and the resurrection of Christ. All of us have known people of rustic tastes and primitive literary style who possessed real powers of story telling and above all a tenacious point of view which dominates

their speech and often renders most dramatic their account of any given event.

Summary and Final Evaluation

To sum up: we have seen that Mark 8:27-10:45 constitutes a definite section in the book, with appropriate introduction, three-fold structural refrain, climactic ending and prevailing distinctive mood. These characteristics make it one of several such sections in the gospel, each one also with its repeated keynotes, appropriate ending and distinctive mood. The negative note of suffering and death is interwoven throughout the section with the contrasting positive note of resurrection and victory, connecting this section with preceding parts of the gospel as a clarifying and integrating force. These same contrasting elements, embodied in a glorified servant type of Messiah who in turn calls disciples to a path of glorification through suffering and service, paves the way for the latter part of the book by preparing the reader to understand the stark, bare story of the death and the resurrection of Jesus, before it happens just as Jesus himself had attempted to prepare his disciples ahead of time to endure those same events as they originally transpired.

We are now ready to render some judgment as to the permanent value of this section. If it is what we have seen it to be, the very heart of our earliest extant gospel, into which flows the life blood of the earlier sections of the book and out of which flows the all-important passion and resurrection narrative which climaxes it, then we see that the section is of strategic importance. It becomes the clue to the understanding of the whole Gospel of Mark, giving significance to what precedes it and a ground of understanding to what follows it.

But we can say more. Not only does it clarify for us the true meaning and worth of the Gospel of Mark, it has an intrinsic

message of its own. What is this message? It is that Jesus is the Christ not only of Israel but of the very spirit of man, conquering through suffering service and death, and glorified by divine power. Furthermore, it says that the Christian is one who discovers and makes as his own this same way of the cross, with all of its accompanying virtues of self-denial, tender consideration, pure life and persevering faithfulness, becoming truly great not by authority over people but by authority *with* people as servants of all.

Here then we have a section in Mark not distinguished for any brilliance of style or smoothness of composition but which for depth of insight and compelling message is truly great. It merits a place along with the sublimest portions of the other Gospels: the Sermon on the Mount of Matthew 5-7, the parable chapter of Luke 15, or the supper discourses of John 13-17—this plus the fact that it is the earliest of them all.

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- ² James Moffatt, *An Introduction to the Literature of the New Testament*, New York: Charles Scribner's Sons, 1929, p. 219.
- ³ Frederick C. Grant, *The Earliest Gospel*, New York: Abingdon-Cokesbury Press, 1943, pp. 62, 74, 84.
- ⁴ *The Interpreter's Bible*, New York: Abingdon-Cokesbury Press, 1951, Vol. VII, p. 764.
- ⁵ Vincent Taylor, *The Gospel According to St. Mark*, London: Macmillan & Co., 1952, p. 373.
- ⁶ Mark 1:28, 39, 45.
- ⁷ Mark 4:2, 10, 13, 33.
- ⁸ Mark 4:41; 5:20; 7:37.
- ⁹ The one exception to this would seem to be the long, cyclic section, 4:36-8:26. Such a climactic statement is found, however, at 7:37, just before the feeding of the multitude doublet.
- ¹⁰ W. R. Knox, *The Sources of the Synoptic Gospels*, Vol. I, *St. Mark*, Cambridge University Press, 1953.
- ¹¹ Morton Scott Enslin, *Christian Beginnings*, New York and London: Harper & Brothers, 1938, p. 374.

The Mystery of the Kingdom (Mark 4:10-12)

PETER H. IGARASHI*

ABOUT half a century ago, Wilhelm Wrede wrote his famous book *Das Messiasgeheimnis in den Evangelien*,¹ which he subtitled, "A contribution towards the understanding of the Gospel of Mark." His theory of the Messianic secret has had such a dominant influence among students of the gospel that it would be well for us to reexamine this theory in some detail.

Wrede's theory was that the Church's confession of Jesus as the Messiah was the result of her experience of the Risen Christ. It was her Easter faith that caused the Church to transform Jesus, who was a Galilean teacher and prophet, into the Son of God of the Gospel records.² Wrede offered three lines of evidence to support this theory: 1) He pointed to the acts of exorcism that punctuate Jesus' career. According to Mark, in these acts of healing, the demons recognize Jesus as the Son of God. In almost every case, Jesus responds to the acclamation by the demons by commanding silence in order to keep his role as the Son of God a secret.³ 2) The teaching of Jesus was analyzed to show that here, too, Mark pictured Jesus as exercising authority as the Son of God.⁴ As a part of this discussion, Wrede demonstrated that the parables have a vital part to play in Mark's portrait of Jesus. The key to this part of his study is his analysis of Mark 4:10-12.⁵ Wrede marshaled the evidence to show that Mark's presentation

of Jesus' teaching had been greatly influenced by theological motives. 3) The lack of understanding among the disciples of Jesus' sayings is shown to be a device by which Mark makes the person of Jesus plain to his readers. The misunderstanding of the Twelve is especially striking in the central section of Mark.⁶ Here again Wrede points out the theological motivation in the description of the role of the disciples.⁷

By drawing these lines of investigation together, Wrede arrived at the conclusion that the Marcan theory of the Messianic secret was the result of the faith of the Primitive Church. He says, "A historical motive really does not come into question at all; positively stated, the idea of the Messianic secret is a theological concept."⁸ Wrede's conclusion is, "During his earthly life, Jesus' Messiahship is generally a secret, and is meant to be so; no one—excepting the intimates of Jesus—is to hear of it (i.e. Jesus' Messiahship); but with the resurrection it is to be publicly proclaimed. This is in fact the decisive thought, the point of the whole interpretation of Mark."⁹ Wrede's conclusion that the gospel narrative was influenced by religious interests of the early Church during the oral period is a permanent contribution to Gospel studies.

Since it would require too much space to review Wrede's work as a whole, let us direct attention to his discussion of Mark 4:10-12. This pericope is one of the foundation stones of his theory of the Messianic secret. In his view, this passage neither answers the question raised by the disciples, nor does the passage give the real reason why Jesus taught in parables. Wrede pronounced the passage to be a piece of *Gemeindetheologie*.¹⁰

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To buttress this conclusion, Wrede offers a thorough discussion of the terms used in 4:10-12. According to him, *παραβολή* does not mean a parable in the usual sense of the word, but rather it is a secret that is reserved for the Initiate. *ὑμεῖς* and *οἱ ἔξω* is interpreted as distinguishing between the exoteric and esoteric teachings of Jesus. Wrede insists that this kind of distinction among his hearers was not characteristic of Jesus at this stage of his ministry. *μυστήριον τῆς βασιλείας τοῦ θεοῦ* is explained as meaning the secret presence of the Kingdom of God among men now. Wrede interprets Mark's use of the term *μυστήριον* as describing the function of Jesus' parables. This term does not explain what the mystery is, nor does the adjectival phrase "of the Kingdom of God" throw any light on the meaning of the mystery. In view of the other New Testament use of *μυστήριον*, Wrede concludes that the secret must refer to the claim that Jesus is the Messiah.

To understand the passage under discussion, let us follow Wrede's example and examine the meaning of the terms used in these verses. As a preliminary step, let us observe that there are two questions that must be kept in mind as we continue with this study: 1) what did *Mark* mean when he wrote down these words? 2) Is it conceivable that *Jesus* could have used these terms meaningfully in the context of his ministry? These are different though related questions that must be clearly separated in our minds as we proceed in this study. It seems to me that Wrede prejudiced his work when he decided in advance that Jesus could not have spoken as he is here depicted.

Turning to the passage itself, let us note the contrast made in verse 11 between *ὑμῖν* and *ἐκείνοις τοῖς ἔξω*. *οἱ ἔξω* must be explained in this context as referring to the large mass of people who did not belong among the adherents of Jesus. In other words, *οἱ ἔξω* means those who did not believe in Jesus as the Son of God. In other New Testament passages¹¹ this term refers to non-Christians or even to

the heathen. The usage here is hardly that strong. *ὑμεῖς* refers back to *οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα* "those who were around him with the Twelve." *ὑμεῖς* thus means those who did believe in Jesus' supernatural role and contrasts this intimate group with the larger group who still remain in doubt.

The word *παραβολή* has been the source of much confusion. Influenced by the canon set up in Jülicher's study of the parables,¹² many scholars have thought that Jesus could not have spoken as he does here. Surely those who understand *παραβολή* as the translation of the Hebrew "*mashal*" have a clearer understanding of this passage. "*Mashal*" can mean "riddle" and "dark sayings" as well as "parable" in the usual sense. If we accept Jeremias' suggestion¹³ that *παραβολή* stands in antithesis to *μυστήριον*, we can accept the translation of *παραβολή* as meaning "riddle."

The other element in this antithesis, *μυστήριον*, has been the source of additional confusion. It is this word that has led many scholars to look to the mystery religions as the source of the Marcan theory of the Messianic secret. As early as 1904, J. Armitage Robinson showed the fallacy of this view. In his commentary, *St. Paul's Epistle to the Ephesians*, he has an additional note on this word.¹⁴ In this essay he demonstrates the fact that the Church derived *μυστήριον* from her Jewish heritage and not from the Gentile environment. After a long discussion of the use of this term in the LXX and other Greek translations of the Hebrew Bible, Robinson analyzes the occurrences of this word in the New Testament (nearly all in Paul). He concludes that *μυστήριον* means "a secret that God wishes to make known and has charged his Apostles to declare to those who have ears to hear it."¹⁵ In other words, this secret is an open secret for anyone who would listen to the preaching of the Gospel. *γίνεται* is also obscure in this context. Usually it means "to become" or "to happen." Neither of these definitions fits precisely into any interpretation of this passage. Jeremias has

thrown new light on this use of *γίνεται*.¹⁶ He suggests that *γίνεται ἐν* can be taken as an idiomatic expression. He gives examples from Bauer's *Wörterbuch* to illustrate that *γίνεται ἐν* is equivalent to *εἶναι*. If this suggestion is acceptable, we can translate *γίνεται ἐν παραβολαῖς* to read "to be obscure" or "to be a riddle."

We must now face the *crux interpretum* of this passage: what is the meaning of *ἵνα . . . μὴ ποτε*? There are four lines of interpretation that have been followed in recent years. 1) Both words taken in their strictest telic force, are translated "in order that . . . lest haply." Vincent Taylor accepts this view in his commentary.¹⁷ We should then understand that Jesus intended to conceal the mystery from those who were unworthy of it. 2) *ἵνα* can be taken in the sense of *ὅτι* with Allen¹⁸ and translated "because." This translation interprets Jesus' word as his judgement on the results of his ministry. Jesus pronounced judgement on those who had rejected him. In rejecting him, the people also reject their opportunity to enter into the Kingdom of God. 3) T. W. Manson¹⁹ suggests that *ἵνα* is a mistranslation of the Aramaic particle '*de*' which is the equivalent to the Greek *ὅτι*. In this case, Jesus' saying is his description of the real nature of the Jewish people. 4) Jeremias²⁰ thinks that *ἵνα* is an abbreviation of the formula *ἵνα πληρωθῇ*, indicating that the passage from Isaiah is a quotation. Drawing his evidence from the Targum,²¹ he further argues that *μὴ ποτε* could be translated "unless." In this view, Jesus quotes this passage from Isaiah to show that his rejection is a fulfillment of the Old Testament prophecy concerning his ministry. Jesus' word is thus a final warning to his hearers to repent.

When the four alternatives are listed in this manner, it becomes obvious that the last three suggestions arose precisely because the first was so difficult to accept. This seems to indicate that the telic force of *ἵνα . . . μὴ ποτε* must be maintained, and the whole

passage interpreted in light of it. We can, however, accept Jeremias' reminder²² that the verbs in the passive²³ are but circumlocutions for acts of God.

We are then led to translate this passage, "To you disciples God has entrusted the secret of his Kingdom; to those outside everything is a riddle; in order that they may indeed see and not perceive, and they may indeed hear and not understand, lest they repent and God forgive them."

In order to see the full implication of this passage, we must see it in the context that Mark has provided for it. 2:1—3:6 portrays Jesus in conflict with his enemies. The narrative continues in chapter three by relating the further course of Jesus' ministry. He heals the sick and the demons acclaim him as the Son of God; Jesus responds by forbidding the demons to make this knowledge public.²⁴ He then chooses the Twelve "to be with him and to be sent out to preach and to cast out demons."²⁵ The Scribes accuse Jesus of being possessed of Satan; Jesus responds with the saying about the unforgiveable sin.²⁶ The climax comes with the visit of his mother and brothers. In response to the announcement of their appearance Jesus points out who his true brothers and sisters are.²⁷ These pericopes make clear the division between those who believe in Jesus, and those who reject him.

Mark inserts his section of parables²⁸ into the narrative at this point. Verses 33 and 34 which conclude this section seem to contain contradictory reasons for teaching in parables. It is usually said that, on the one hand, he taught habitually, if not exclusively, in parables. This implies that he expected to be understood. On the other hand, the emphasis on private instruction to his disciples by Jesus implies that his parables were riddles that needed interpretation to be understood. Verse 33, therefore, seems to be the older conclusion to this collection of parables, while verse 34 seems to be a restatement of verses 11-12.

Notice, however, the phrase "as they were able to hear it" in verse 33. This phrase emphasizes the need to listen correctly to the words of Jesus. There are two other passages in this section that carry the same note. The first parable concludes with the pregnant words, "he who has ears to hear, let him hear."²⁹ A clearer example of this is verses 24-25. The distinction, that Jesus makes between those who listen correctly and those who do not, corresponds with the earlier distinction that was made in verses 10-12 between the adherents of Jesus and those who were outside his intimate circle.

We are now in the position to draw some tentative conclusions from these observations. 1) The meaning of the person of Jesus has great importance in the plan of the Gospel. Mark is concerned to make it clear that Jesus was the Son of God during his earthly ministry. In this we agree whole-heartedly with Wrede. 2) The three important themes of Mark—the Messianic secret, the mystery of the Kingdom and the role of the disciples—are closely interrelated in this Gospel. We have not as yet defined what any of these ideas means, but it cannot be denied that Mark conceived these three themes as being but different aspects of the same general concept.

It may be asked, what did Mark intend to convey to his readers by his use of the term *μυστήριον*? It was pointed out earlier that Mark used *μυστήριον* to mean the revelation that God had given through the ministry of Jesus. To grasp the key to Mark's Gospel, we must turn to the central section of the Gospel, 8:27—10:45. Here, if anywhere, is to be found Mark's portrayal of the true meaning of the person and the ministry of Jesus.

The central section begins with the confession near Caesarea Philippi that Jesus is the Messiah, the Son of God. This insight is confirmed six days later on the Mount of Transfiguration by the voice of God himself. These two pericopes make explicit what had

been implicit in the opening sentence of the gospel, "The Beginning of the Gospel of Jesus Christ."³⁰ Probably the phrase "Son of God" ought to be omitted from this sentence with Aleph, Theta, 28, 255, 1555, some versions and Fathers. But this is undoubtedly Mark's understanding of who Jesus was. Thus, the first part of the Messianic secret is that Jesus is the Son of God.

The second part of the Messianic secret is to be found in the predictions of the death and resurrection of Jesus, which is the key to the understanding of this section.³¹ These predictions stress that Jesus is the "Son of Man." The only time that the title "Son of Man" is found earlier in the Gospel is in the conflict stories in 2:1—3:6.³² The work of the past generation of scholars³³ has shown that the implication of this title is apocalyptic. Again, it is by no means an accident that the little apocalypse³⁴ precedes the passion story. And, we are reminded that during the trial before the High Priest, when Jesus is asked whether he is the Son of God, his answer is clothed in apocalyptic imagery.³⁵ The second part of the Messianic secret is, therefore, that Jesus has a major role to play in God's eschatological plan.

The central theme, however, lies in the thrice-repeated predictions of the passion, death and resurrection of Jesus.³⁶ This theme is essential to the understanding of the meaning of his ministry. The climax in the section comes in the final sentence, "for the Son of Man also came not to be served but to serve, and to give his life as a ransom for many."³⁷ The suggestion of T. W. Manson³⁸ that the role of Jesus was that of the true Servant of the Lord throws a flood of light on this matter. Although Isaiah 53 is not cited in this section, ideas of this passage underlie the teachings of these predictions. The third part of the Messianic secret is then the meaning of Jesus' act on the cross for our salvation.

It is not enough, however, to concentrate on the person of Jesus. Many of the sayings

in this section revolve about the role of his disciples.³⁹ These sayings appear on the surface to be quite diverse. They are concerned with various duties or principles intended to guide the followers of Jesus. But when these sayings are read as a whole and are interpreted in the light of the last three pericopes of the section,⁴⁰ they can be understood as the manifold description of the place of the disciples in the Kingdom of God. The full implication of their role is to be seen in Jesus' words in the institution of the Eucharist.⁴¹ In this act Jesus establishes the new Covenant in his person and in the fellowship of his disciples. His words draw together the themes of Isaiah 53 and Jeremiah 31. The meaning of the ministry of Jesus is thus brought into intimate relationship with the role that his disciples are expected to play.

We are now in a position to understand how Mark conceived the "mystery of the Kingdom" and the Messianic secret in interpreting the ministry of Jesus. Jesus is at the same time the Son of God, the Son of Man and the Servant of the Lord. These three concepts are to be understood in the light of the theology of Mark and of the two Old Testament themes in Isaiah 53 and Jeremiah 31. To supplement these teachings about the person of Jesus, stress is laid on the part that the disciples play in the Kingdom. With them, and through them, the Kingdom of God is now being established on earth. To be sure, the full consummation has not yet come, but the "earnest of the expectation" is already given in the fellowship of those who believe in Jesus.

We must now frankly face the question that Wrede has raised: is this teaching *Gemeindetheologie* or is it a faithful report of the teachings of the historical Jesus? In the light of what is known of contemporary Jewish thought, is it conceivable that Jesus could have spoken as he does in 4:10-12?

To answer this question, let us turn to some of the other teachings of Jesus. At the outset of his Gospel, Mark summarizes the

message of Jesus, "The time is fulfilled, and the Kingdom of God is at hand; repent and believe in the Gospel."⁴² Possibly the wording of this proclamation reflects community preaching, but the sense of urgency that the appearance of Jesus aroused certainly is historical. This is confirmed by a striking saying in Luke, "I saw Satan falling like lightning from Heaven."⁴³ This response that Jesus made to the report of the Seventy again stresses the crisis created by his ministry. Luke 4:16-21 repeats this emphasis. After Jesus reads from Isaiah 61:1-2, he returns the scroll to the synagogue attendant. He then turns to the congregation and solemnly declares, "Today this scripture has been fulfilled in your hearing." The reaction of the people underlines the tremendous claim that Jesus made. It is obvious that this story is a product of Luke's literary artistry. But his portrayal of the decisive nature of Jesus' preaching is true to life.

There are three passages that justify Mark's use of the term *οὐκ ἔχω*. These passages are Mt. 11:20-23 = Luke 10:13-15 (Jesus' woes on Chorazin and Bethsaida), Mt. 23:37-39 = Lk. 13:34-35 (Jesus' woes on Jerusalem), and Lk. 19:42-44 (Jesus weeping over Jerusalem). They bear the common theme of the "hardness of heart" of those who reject Jesus. According to these passages, the rejection of Jesus by the people was not a result of their misunderstanding of Jesus; it was a deliberate choice made on their part.

This theme is carried a step further in a fourth passage, Mt. 11:25-27 = Lk. 10:13-15. Since this passage is important to my argument, I will quote it in its entirety. "I thank thee, Father, Lord of heaven and earth, that thou has hidden these things from the wise and understanding and revealed them to the babes; yea, Father, for such was thy gracious will. All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and

anyone to whom the Son chooses to reveal him." This saying is one of the possible sources for the idea lying behind the terms *οἱ ἐξω* and *μυστήριον*.

Although we may not be able to claim that these teachings are the *ipsissima verba* of Jesus, it surely is not too much to claim that they reflect the main lines of his teachings. The evidence has been drawn from Mark, Q and the material peculiar to Luke.

Even if Jesus did say something like 4:10-12, could he have meant his parables to be obscure? The first step to the solution of this problem is provided by Vincent Taylor,⁴⁴ who suggests that this pericope was a pronouncement story during the oral period. It is quite evident that this is a separate pericope: there is the introductory phrase *καὶ ἔλεγεν αὐτοῖς*; the audience is described in some detail *οἱ περὶ αὐτόν σὺν τοῖς δώδεκα*; the quotation from Isaiah is the climax which rounds off the pericope.⁴⁵

If this pericope did not originally belong where we now find it, it is no longer necessary for us to wrestle with the question as Wrede formulated it: either *Gemeindetheologie*, or the actual words of Jesus about the parables. The original context of this saying was probably lost during the oral period. When Mark wrote his Gospel, he would not have known the occasion for this saying.

Our final question is, what was the occasion for the utterance of this saying? Any answer to this question is conjectural. Numerous suggestions have been offered with greater or lesser probability. About the only thing that we can say about this matter with any degree of certainty, is that Jesus was probably commenting on the meaning of his ministry. This utterance must have been meant to be a final warning to his listeners to repent while there was still opportunity to enter into the Kingdom.

If we may indulge in a conjectural reconstruction of the history of this passage, we may conclude that the Church preserved it because it was appropriate for her preaching

and teaching. Because of her understanding of the term *μυστήριον*, the Church saw that it could refer to either Jesus' career as a whole or to his teachings in particular. Mark was attracted to the word *παραβολή* and felt that this quotation was an apt description of Jesus' method of teaching by parables. And also since this saying suited his theory of the Messianic secret, it was inserted into the place where we now find it.

Let us now return to Wrede's discussion of the Messianic secret. May I first pay tribute to the contribution that this book has made to our understanding of the theological motivation of Mark? I do not agree, however, that Mark is useless as a source for the reconstruction of the life of Jesus. It cannot be said too often that Wrede's logic was too rigid. The study of history is not a matter of a strict either-or. Wrede was certainly in error in insisting that we either have an accurate portrait of the historical Jesus, or the Gospel was the result of the faith of the Church. Even when we admit with Wrede 1) that the faith of the early Christians greatly modified the gospel material during the oral period, and 2) that Mark had a theory that underlies his gospel, we are not thereby prevented from seeing the man Jesus of Nazareth in the Gospel.

What, then, was the Messianic secret according to Mark? This concept is a complex of three themes. In the first place, Jesus' career is conceived as having supreme importance in the plan of God. The person of Jesus is interpreted in the light of the ideas lying behind the terms "Son of God," "Son of Man" and "Servant of the Lord." Secondly, the teachings of Jesus about the mystery of the Kingdom are closely related to his teachings about his passion, death, resurrection and parousia. And, finally, to round off these two themes, stress is laid on the place of the disciples in the establishment of the Kingdom of God.

The mystery of the Kingdom is, therefore, the plan of God which included all of these

elements, that through the career of Jesus, through the in-breaking of the Kingdom, and the establishment of the fellowship through the body and the blood of Christ, God now offers the means of attaining salvation. To reject this gift from God is to pronounce judgement on ourselves.

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²³ *ἐξοραὶ: ἀφεθῆ*

²⁴ 3:7-12

²⁵ 3:13-19

²⁶ 3:20-30

²⁷ 3:31-35

²⁸ 4:1-34

²⁹ 4:9

³⁰ 1:1

³¹ 8:31, 9:31, 10:33-34

³² 2:10, 28

³³ e.g. R. H. Charles, J. Weiss, A. Schweitzer

³⁴ Chapter 13

³⁵ 14:62

³⁶ 8:31, 9:31, 10:33-34

³⁷ 10:45

³⁸ cf. T. W. Manson, *The Servant Messiah*

³⁹ e.g. 8:34-38, 9:34-50

⁴⁰ 10:33-45

⁴¹ 14:22-25

⁴² 1:15

⁴³ 10:17

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⁴⁵ cf. Jeremias, *op. cit.*, pp. 11-12

The Jewish Elements in the Gospels

MORTON SMITH*

IT is often said that Jesus was substantially in agreement with the Pharisaic Judaism of his day, and that the separation of Christianity from Judaism resulted from the work of his followers, especially Paul. This notion is not certainly false, but the probabilities seem to be against it.

To weigh the evidence we must first notice the nature of the Gospels. None is an account of Jesus' life. The authors had evidently no interest in doing what is nowadays expected of biographers. They give no description of the development of Jesus' character, nor the sources of his knowledge. They merely collect stories of the things he did and said, and only those stories which go to confirm their beliefs about him. Consequently the Jewish elements in the Gospels cannot be taken as equivalent to the Jewish elements in Jesus' life and teachings. They are rather the Jewish elements in some stories about Jesus which some later Christians found useful—some, not all, later Christians, for it seems likely that the Gospels were local products and reflect the interests of special groups within the Christian movement.

Our information about Judaism, too, comes largely from a period somewhat later than Jesus' lifetime and reflects the interests of a special group of Jews. The variety and the extent of the movements which made up Judaism in the first century are not accurately known. Josephus,

Philo and Christian writers on heresies indicate that there were many Jewish sects and at least one other Temple, in Egypt, competing with Jerusalem. Scattered references and archaeological material—especially the many magical amulets with Jewish words on them—suggest that there were many Jews and persons interested in Judaism whose religious beliefs and practices lay even outside the limits of the various sects, in the vague realm bounded by magic on one hand and philosophy on the other. But there is little certain and exact evidence from the first century as to the doctrines of any of the various sects, even of the Pharisees. Few decisions of teachers who flourished before A.D. 70 are cited in the legal discussions which have come down to us. This has been explained by the tradition that only after divisions of opinion multiplied did it become customary to report decisions in the names of the teachers who made them. But this explanation begs the questions, Why were there so few divisions of opinion in the Pharisaic group before A.D. 70? and, If there were so few divisions then, how did it happen that so many grew up later? Certainly the later rabbis would not have differed from unanimous traditions. Therefore the divisions of opinion must occur only about innovations or new extensions of the Law. But divisions occur almost everywhere. Is most of the Law, then, the result of innovations or extensions made after A.D. 70? Impossible. That such basic difficulties are still unexplained is an indication of how little is known even of Pharisaic Judaism in the days of the second Temple. Therefore determination of the Jewish elements in the Gospels is necessarily uncertain.

Of the various Jewish sects which flour-

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ished before A.D. 70, one requires especial notice; it is Christianity. Not only did many early Christians think themselves Jews, but some thought themselves the only Jews true to Judaism.¹ Others continued to worship in Pharisaic synagogues, and it seems that the curse on heretics was introduced into the oldest section of Jewish daily prayer in order to keep them out. That curse was introduced shortly after A.D. 100, so the adherence of some Christians, at least, to Pharisaic Judaism must have continued up to that time. This fact should drive home what was said about the possible variety of Jewish sects in the period.

On the other hand, already about A.D. 50, we find Paul distinguishing between the 'true' Israel and the Israel 'according to the flesh' (I Cor. 10:18). It is clear that for him the latter group contained most of the persons who thought themselves Jews, while the former probably had few. Paul was doubtless ahead of the general development; the Christians who still went to synagogue in the second century were doubtless behind it, and it must have admitted many such local exceptions. Therefore an early Christian document cannot be dated merely by its attitude towards Judaism.

However, it is interesting to look at the use of the word 'Jew' in the Gospels. In Matthew, Mark and Luke it is comparatively rare. In each there is just one instance (Mt. 28:15; Mk. 7:3; Lk. 23:51) in which 'the Jews' are spoken of as a group by contrast to the Christians, and in each the instance occurs in material which is peculiar to that one Gospel and looks like a late gloss. In the old material, which these Gospels have in common, Jesus and his followers are spoken of as 'Jews' (especially by the Romans, who accuse Jesus of claiming to be 'the King of the Jews'), and there is no mention of 'the Jews' as a group opposed either to Jesus or to his followers—the opposition comes from particular groups

within the Jewish community, from the Pharisees, the high-priestly families and the scribes. This material knows Judaism well enough to distinguish between its various parties. It seems that the first three Gospels were written in groups which still thought themselves Jewish or which, at most, had so recently separated from Judaism that the separation had not colored many of their traditions about the life and teaching of Jesus.

In the fourth Gospel, Jesus and his followers are frequently and sharply contrasted with 'the Jews,' and the tone of the contrast is often hostile. Here the exceptional thing is to find instances in which Jesus identifies himself, or is identified, as a Jew. Yet such instances do occur, and they are more emphatic than those in the first three Gospels. For instance, Jesus is represented as saying to the woman of Samaria, 'You worship what you do not know, we worship what we know, for salvation is of the Jews' (Jn. 4:22). It seems, then, that the group whose tradition is reported by the Gospel of John had been consciously separated from the Jews and sharply opposed to them for a considerable time, and had dramatized this in its stories of Jesus' life, but had not lost its knowledge of Jesus' original Jewishness.

However, that knowledge has been preserved in this Gospel by doctrinal, not historical, interests. The saying quoted above comes from the conversation of Jesus with the woman of Samaria—almost certainly an imaginary conversation. The same conversation contains the only passage in all the Gospels where Jesus is directly called a Jew (4:9). The passage next to this in directness is also in the fourth Gospel and also in an imaginary conversation—between Jesus and Pontius Pilate (18:35). John's report of their talk is incredible on general historical grounds and is contradicted by Matthew and Mark, which state specifically that Jesus, when brought before Pilate, refused to say more than two words (Mt.

27:11-14; Mk. 15:2-5). What we have in John, therefore, is not history, but invention, and cannot be accounted for by recollection, but only by a motive. The motive is theological and the theology is expressed in John's prologue, 'He (Jesus) came unto his own, and his own received him not' (1:11). The crucifixion has been explained by the doctrine that the Messiah had to be rejected by his own people, and for the sake of this doctrine John is beginning to find it necessary to invent details of conversations which make it certain that Jesus was Jewish. The same theological motivation constantly colors John's treatment of the Jews generally. For John, they are Jesus' own people and therefore must be the people who rejected him. John's abstract way of thought often reduces the whole people to a mere that-which-satisfies-these-two-requirements. These facts demonstrate the falsity of the common supposition that everything in the Gospels which looks Jewish or which refers to Jesus' being a Jew must belong to the earliest material and be historically reliable.

The fact that John emphasizes the contrast between Judaism and Christianity makes it odd that his Gospel should be a mine of expressions and references which can be paralleled in rabbinic literature. It is full of Greek sentences which look as if they had been translated from the Aramaic. It even makes Jesus argue in the forms used by the rabbis. How can such a contradiction be explained? Some have said that John is a composite book and the elements which look Aramaic or Jewish come from older material which was worked over by the writer who gave the Gospel its present theological slant. This theory is not wholly satisfactory because nobody has been able so to distinguish earlier from later material as to persuade most scholars that his analysis was correct. Others have said that the whole Gospel is an early work, but the author's genius enabled him to develop over-night doctrines which seem the products of generations of theological

thought. This answer, too, is not wholly satisfactory, because not only the theological passages, but also the treatment of historical material and the polemic and apologetic passages reflect the concerns of the Church of the very late first century. Perhaps, therefore, it is best to challenge the question. There should be no surprise at the appearance in any Gospel of Aramaic forms of expression and some of the simpler forms of argument which appear also in rabbinic literature. Such forms have never been proved the peculiar property of Judaism; they may have been widespread among Gentiles in Palestine and Syria. No one would deny that throughout this area, during the first century, a great deal of argument went on between Jews and Christians. Argument supposes a common language and common forms of reasoning. So in the case of John, while some details are almost certainly Jewish, a great deal may have been derived both by the Gospel and by rabbinic literature from their common environment.

In the Synoptic Gospels, too, there is a wealth of grammatical forms which look Hebrew or Aramaic, and of expressions met in rabbinic literature. But, here too, there is no assurance that these are specifically Jewish. The Aramaic language was not peculiar to Jews, and many expressions and even forms of argument may have gone with it.

On the other hand, in the Synoptics, as remarked above, there is almost no contrast between Jesus or his followers and the Jews as a whole; the only verses in which such contrast appears are apparently late additions. A complementary fact is that there is no emphasis on the Jewishness of Jesus. Apparently, so long as there was no contrast, there was no need for emphasis. This confirms the conclusion reached above, that in John the emphasis was a reaction to the contrast, a product of theological motives rather than historical recollections.

There is no doubt, of course, that for the Synoptics Jesus is a Jew. He preaches in

synagogues, he is involved in arguments because he or his following neglects the purity laws or fails to observe the Sabbath, he is thought by the people to be Elijah or one of the prophets, he is recognized by his disciples to be the Messiah, he admits to them and to the High Priest that he is the Messiah, he appears in glory with Moses and Elijah, he is hailed by a blind beggar as 'Son of David,' when he enters Jerusalem the crowds cheer for the coming kingdom of David, he drives the money changers out of the Temple, he eats the Passover. All these details, whether or not historically true, can have been told only about one who was taken for granted to be a Jew.²

Consequently, there is no asking which traits of the Synoptics' picture of Jesus are intended to be Jewish. For them, he is a Jew, and all the traits are Jewish. But it is possible to ask which traits reappear in other records of ancient Judaism and may be considered typical of the religion at that time. Some of these might surprise the modern Jewish reader. For instance, one is probably Jesus' casting out of demons. Jews of this period were famous exorcists. Josephus boasts of their reputation (*Antiquities* 8:45-9), and the widespread use of Hebrew names in the magical texts is proof that he is not exaggerating. This was a side of Judaism to which the earlier rabbis did not take kindly, so it does not become prominent in rabbinic material until the third century—another reminder that the Judaism of the first century must not be identified absolutely with the Judaism of the earliest rabbinic material, which represents only one side of it.

On the other hand, it is customary to describe Jesus' moral teaching as typically Jewish, a connecting link between the moral teaching of the prophets and that of the rabbis. This description has considerable truth, but the limits of its truth deserve to be noticed.

The most Jewish thing about Jesus' moral teaching is the world it presupposes. That there is only one God; that he created

the world; that he intervened in its history as the Bible said he did; that he chose Israel and gave Israel the Law and continued to direct Israel by the prophets; that he is to be worshipped in the Temple at Jerusalem, in the synagogue and, above all, in private prayer and the conduct of private life; that he will send the Messiah to Israel and, through the Messiah, in the end, will save the righteous and condemn the wicked—all this is Jewish and all this is presupposed at one place or another in the teaching attributed to Jesus.

As for the moral teachings themselves, judgment is more difficult. Jesus is represented as declaring that the great commandment is to love God and to devote the whole self to him. In this point he would be at one with rabbinic Judaism which found the same teaching implied by the position of the Shema in Jewish worship. Many rabbis, too, would have agreed with Jesus in ranking the love of one's neighbor next to the love of God, as man's second duty, though the definition of the neighbor which Luke (10:30 ff.) attributes to Jesus would have found no more acceptance in rabbinic theory³ than it has in Christian practice. The 'Golden Rule' was anticipated in Tobit (4:15) in its negative form, 'Don't do to another what you wouldn't have others do unto you.' The positive form appears in Mt. 7:12 as a summary of the Law, and the negative form appears as a summary of the Law in Shabbath 31a, where it is attributed to Hillel. The difference of wording is of little importance. Such rules are never to be taken literally; there are many fields of human relationship in which it would be absurd to take them so: Is it wrong, for instance, to spank your child because you would not want your child to spank you? Obviously, interpretation is necessary, and any reasonable interpretation would make these two rules practically equivalent. Since few people would like to be neglected when they need help, Hillel's rule is not merely negative, but implies Jesus' positive

command to help those who need helping. Since most people wish to be helped according to their own standards, Jesus' rule is not a *carte blanche* for the imposition of one's own criteria on one's neighbors, but implies Hillel's negative rule as well. With similar allowance for interpretation, 'The Lord's Prayer' can be paralleled almost point for point from the later sayings in Berakhoth, and many miscellaneous sayings attributed to Jesus in the Gospels have close parallels in rabbinic literature.⁴

To list examples would be easy, but not very significant. It is more important to point out the peculiar characters of those parts of the Gospels in which such parallels are frequent. They are either sections which show Jesus arguing with representatives of other Jewish groups, or material which is lacking in Mark but common to Matthew and Luke and which seems to have come from a collection of sayings. Such collections of sayings were common in the ancient Near East. Examples appear in several earlier literatures and the later collections freely take over sayings from the earlier ones. Further, fragments on papyrus of examples from second-century Christianity prove that the Christians went on attributing to Jesus sayings which pretty certainly were not his. Therefore, given the conventions of this literary form, it is hard to decide which of the sayings in the Gospels are his and which are not. The same problem exists for the sayings of the rabbis, particularly the earlier rabbis. Since it happens that Tobit has been preserved, it is known that the saying attributed to Hillel—Don't do to another what you wouldn't have others do unto you—was a commonplace long before Hillel was born. This is not to say that Hillel never said it, but if he did, he was quoting. In general, good sayings went about the ancient world looking for good fathers, and it often happened that they found several. The fact that so many of those attributed to Jesus turn up also in rabbinic literature, as sayings of this or that rabbi, simply goes

to show what has already been remarked, that the Gospels and rabbinic literature grew out of the same environment, though each represents a particular development of one side of that environment.

Further proof of this comes from the other tradition in which Jesus' teaching is principally preserved—the reports of his arguments with representatives of other Jewish groups. Most of these reports come in collections. Let us look at the collection Mark has placed in his story of Jesus' last week in Jerusalem: There Mark confronts him with representatives of one Jewish group after another, and highlights the difference which sets him off from each, or, in one case, the basic agreement between them. First (11:27) come the official authorities of Jerusalem and of Judaism—members of the high-priestly families, with scribes and elders. They reject Jesus because he has no recognizable authority; he rejects them because they cannot recognize divine authority when they see it, as, he says, was shown by their rejection of John the Baptist. Here someone has added to the collection a parable, illustrating the consequences destined to follow on the rejection of Jesus. After the parable comes the next group which, as the text now stands, is made up of the Pharisees and the Herodians (12:13). The Pharisees have probably been added to the text, since the question asked is entirely Herodian in character. The Herodian dynasty was still ruling in northern Palestine and Transjordan, and had hopes of regaining, by Roman favor, the whole country. Its adherents reject Jesus because he will not actively support the Roman regime; he rejects them because they are concerned with politics to the neglect of religion.⁵ Next come the Sadducees, who deny the resurrection of the dead, while Jesus affirms it. Next comes a scribe, who agrees with Jesus that the first commandment is to love God and the second to love one's neighbor; Jesus says this man is not far from the Kingdom of God. Finally, Jesus

himself challenges the teaching of the scribes, that the Messiah is the son of David, he warns the crowds against those scribes who love public prestige and grow fat on usury, and he concludes that the offering most pleasing to God is the whole-hearted devotion of the poor.

Here the numerous rabbinic parallels to particular statements are less important than the structure of the section as a whole, which clearly marks it as non-historical. Jesus' meetings during his last week in Jerusalem can hardly have been so schematically arranged. This is a collection, made to serve the interests of the early Church, at a time when the Church was still one among the sects of Judaism and concerned to define its position vis-à-vis the other Jewish groups. Such definition must have been especially important for the sake of gentile converts, who might be vague as to the difference between the group they had joined and the other forms of Judaism. Yet the collection is careful to leave the door open to Jews, too. The attitude toward the scribes is unmistakably conciliatory. It says, We are one in our basic beliefs, we differ only about the social abuses with which some scribes have been connected and about recognition of Jesus as the God-sent Messiah—even though he was not the Son of David (an admission which suggests this collection is early).

Similar analysis would reveal that the other stories in which Jesus is shown arguing with other Jewish teachers are similarly dominated by the concerns of the early Church. Often the arguments start from a complaint about what Jesus' disciples do, rather than what Jesus himself does.⁶ Is this apologetic tendency, which wished to keep Jesus himself above criticism? If so, it is odd that the same motive did not work elsewhere. Or does it reflect a historical fact—that Jesus himself stood close to conventional Jewish practices, but his disciples departed from them? If so, it is odd that the most extreme statements are

put in the mouth of Jesus himself, e.g. Mk. 7:15. It may be, therefore, that Jesus had less regard than his disciples for the standards of other Jewish groups, and that only as the Church settled down to life as a Jewish sect did it become concerned to justify itself in Jewish terms, and to attribute this justification to Jesus. Many of the sayings used for this purpose have famous rabbinic parallels,⁷ while others have parallels attributed to a number of Greek philosophers.⁸ This is what we should expect if later Christians had resorted to proverbial sayings to defend the practices of their master. Another straw which points in the same direction is the answer to the question on fasting, Mk. 2:18 ff., which certainly looks like recognition that the Christians at first did not follow the Jewish custom of fasting, but later took it up. Still later came this report of Jesus' prophecy that they were to do what they were doing.

Now it has already been shown that, as time went on, the Church came, for theological reasons, to emphasize the Jewishness of Jesus; that both John and the Synoptics may have picked up a good deal of their Aramaic grammar and Near Eastern ways of thought from the surrounding world; that Jesus' name may have attracted to itself a number of famous sayings which were current in the Judaism of that age; and that some Christians went out of their way to put together a little anthology of stories which would define their relationship to other Jewish groups. All these fit the picture of a progressive Judaizing of Christianity after Jesus' death.

It is generally recognized, of course, that such Judaizing did take place, at least in the Jerusalem church. Acts' account of its 'tens of thousands' of converts 'all zealots for the Law' (21:20), Hegesippus' picture of the piety of its leader, James (Eusebius, H. E., 2:23:3-18), Josephus' story of the protest by the Pharisees when the High Priest Ananos engineered James' condemnation (Antiquities 20:200 ff.), all fit to-

gether; and the well-known material in Matthew (5:17 ff.; 10:5 f.; 23:2 f., &c.) shows that along with the Judaizing of Christian practice went a revision of Jesus' teachings towards that sort of Judaism which later became—in Moore's word—'normative.'

What is not generally recognized, but is suggested by the evidence reviewed above, is that even the Gospel passages which show Jesus disputing with the scribes and the Pharisees may also represent such an adjustment to Judaism. They show a concern to answer Jewish criticisms which Jesus himself may not have had. They try to define the Christian position in relation to that of other Jewish groups and in a way which looks like defense of a party line rather than the work of an original teacher.

This suggestion falls in with common experience. An original man may take an extreme position from which his followers afterwards try to climb down. Such a man may speak from impulse, act from conscience, and leave it to his followers to justify his sayings and palliate his actions. Such men appear often in the Bible and have been frequent in Judaism. From the time when the Spirit of the Lord 'jumped on' Samson and Saul, through the long line of prophets and rebels and religious individualists of the stamp of Spinoza and the Baal Shem Tov, the Children of Israel have never been long without some divinely inspired disturber of the established order. Therefore, even if it appears that many of the explicitly Jewish elements in the Gospels are probably secondary, and that Jesus was not demonstrably so close to the rabbis as some have assumed, yet there may be found, at the heart of the Gospels, one of the most characteristic elements of Judaism and one most to be revered in this present time—the individual's response to the guidance of the Holy Spirit, in defiance of the customs and authorities of the society around him.

No doubt this element has been so strongly marked in Judaism because Ju-

daism has been par excellence the religion of conformity. No other great occidental tradition has put so much emphasis on obedience or regulated so many details of its members' daily, private life. And just because this demand for conformity has not been accidental to Judaism, but has been rooted in the essential concept of the religion as acceptance of the Kingship of God and obedience to His Law, therefore in Judaism the perennial human—and divine—resistance to conformity has had to find for itself the deepest justifications, has had to realize most clearly the supernatural power at its source and to form the men who expressed it into instruments worthy of itself.

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¹ Romans 9:6 ff.; I Cor. 10:18; Gal. 6:16; Heb. 8:8 ff.; cf., Lk. 22:30 and parallel.

² Even the stories which might seem exceptions to this rule will be found to conform to it. E.g., Mt. 17:24 ff. The question whether or not Jesus will pay the Temple tax does not reflect any doubt as to whether or not he is a Jew. That he is a Jew and therefore liable to the tax is taken for granted. The matters in doubt are, whether or not the tax is unjust, and, if it is unjust, whether or not Jesus *will* pay it. The first part of Jesus' saying goes to show that the tax is unjust. The argument is, If even a human king ('a king of flesh and blood,' as the midrashim would say) can support his kingdom by taxes on subject peoples, so as to leave the native land tax-free (as the Romans had left Italy), then surely the Holy One, blessed be He, should not require taxes from the Jews. From Mk. 12:13 ff. and parallels and Lk. 23:2 it appears that Jesus was accused of teaching unjust taxes should not be paid. This seems to have been one of the points by which the enemies of the Christians tried to make trouble for them with the Romans. The real concern of the story, therefore, is to ask, Since Jesus was a Jew, and since he declared the Temple tax unjust, what did he do when asked to pay it? The answer is, he paid, but with mental reservations and without cost to himself.

³ See my note on Mk. 12:31 in HTR 48(1955)49 ff.

⁴ See my *Tannaïtic Parallels to the Gospels*, Philadelphia, 1951, 135 ff.

⁵ 'And to God the things that are God's' is where the emphasis falls, and is undoubtedly a reproach.

⁶ Mk. 2:18, 23; 7:2.

⁷ E.g., Mk. 2:27, cf. Mekhilta on Ex. 31:13 & f.

⁸ E.g., Mk. 2:17, see Wettstein's note on the verse.

Christ, Bible and Church in Karl Barth

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THIS year Karl Barth celebrates his seventieth birthday, and the 39th anniversary of the publication of his famous *Epistle to the Romans*. During the intervening years he has been cultivating the seed sown in that eventful 1917, a seed which, with the publication of the first part of the *Kirchliche Dogmatik*, has begun to blossom into a full-fledged Protestant "Summa." To date Barth has published ten parts (ca. 69000 pages) of an intended fifteen or sixteen part series. This is indeed an imposing beginning, which is supplemented further by a large number of monographs, pamphlets, and articles. Since Barth has done so much writing and since his views are generally regarded as basic to an understanding of contemporary theology, one is led to expect that Barth's mature thought—at least in its essentials—would be well understood by all responsible circles of Protestant theology. But, even though he has published in English translation excellent introductions to the theological views being developed in the *Dogmatik*, (e.g., *Dogmatics in Outline*, *Credo*, *Knowledge of God and the Service of God*, *The Holy Ghost and the Christian Life*), Barth continues to remain an enigma to most Americans. True, he is remembered for the thirty year old views expressed in the *Epistle to the Romans*, for his dialectical theology, his *totaliter aliter*, and his doctrine of the qualitative difference between time and eternity. It will even be granted gen-

erally that he is the impetus for certain of the trends in contemporary Protestant theology, but that he has changed or developed, and what this means, would surprise many. In the popular American theological mind as I perceive it, he seems some time ago to have served his purpose. Dr. Stanley Hopper expressed this attitude when he wrote: "It appears that Barth's appeal was courageous and prophetic, but. . . ."¹ Whatever the reason be, his theology is regarded not merely as an enigma, but actually as a conundrum. He is the villain and the straw man, who, as he is caricatured, can be eliminated readily from serious consideration. For example, it is written that "Karl Barth's devaluation of man to 'wholly other' and to absolute insignificance helped the German people to accept Hitler."² We are interested to learn that "theistic existentialists such as Tillich, Barth, and the Niebuhr brothers . . . repudiate the possibility of any intellectual guidance concerning the ultimate issues."³ Others say that Barth agrees with Bultmann that "the earthly life of Jesus is unimportant for Christian faith." And, coming closer to the concern of this paper, we often hear, on the one hand, that Barth is just another fundamentalist, or, on the other hand, that he simply reads into the Scriptures his own philosophy and theology. Most frequently these charges are made without reference to Barth's works, as if the judgments were a matter of common knowledge and consent. Where references are made, they tend to be limited to the *Epistle to the Romans* or to the translated portions of the *Dogmatik*, implying that Barth has spent the remaining years spinning out the same old themes on his theological yo-yo. Probably some of the judgments cited are sound, even though they

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be perhaps 15-35 years old. No, Barth is indeed *not* deceived when he asks regarding his reception in English translation: "Am I deceived when I have the impression that there (in translation) I exist in the phantasy of far too many—even of the best men,—mainly, only in the form of certain, for the most part, hoary summations of certain pictures hastily dashed off by some person at some time for the sake of convenience, just as hastily accepted, and then copied endlessly and which, of course, can easily be dismissed?"⁴ Of course this picture of Barth's reception by American theology is actually a caricature; it is only fair to say that there are many excellent, just treatments of Barth's theology by British and American scholars. Nevertheless, this caricature does suggest the general situation, namely, that Barth is more often talked about and maligned than read and understood.

When thinking about the Word of God one often has in mind the Scriptures as such; but for Barth, as for Protestantism generally, it is something of which the Bible speaks that makes it the Word of God—namely, the eternal Word witnessed to in the Prologue of John's Gospel. To understand what Barth means by the Word of God we must begin with his exegesis of this passage of Scripture.⁵

Barth interprets verse 1 traditionally, to show that the Logos is one with God in the unity of the Holy Spirit. That which exists in the beginning with God, before any thing created existed, must be God; otherwise it would be created and not be "in the beginning."

His exegesis of the second verse takes a less conventional turn. This verse commences with *οὗτος ἦν*, "this one was" or "He was" in the beginning with God. Barth would put the emphasis on the word "*οὗτος*," indicating that a very special one was in the beginning. We should read: *He* or *this one* was "in the beginning." John is not repeating

here verse 1, as some suggest; rather he is directing the reader to look ahead to where "He" or "this one" is identified. The reader should not be surprised, therefore, to find the same "*οὗτος ἦν*" appearing again in the *Prologue*, where the Baptist says, pointing to Jesus, "*οὗτος ἦν*"—"This one was he of whom I said: He was before me." In other words, the Word in the beginning is Jesus; there is no basis here or elsewhere in the Bible for abstracting the eternal Son or Logos of God from Jesus. Barth states this idea vigorously when he says that it is just as appropriate to say that the Word is divine because it is Jesus, as to say that Jesus is divine because He is the Word. Barth finds this same idea supported elsewhere in the New Testament. Paul, in Colossians 1:17, speaking of Jesus says, "He existed before all things." Hebrews 1:3 says that Jesus is the one who upholds the universe by his power.

With this emphasis, Barth is essaying to understand fully the implications of Christian faith that salvation in Jesus Christ has eternal roots. God elects Jesus from the beginning (Barth's doctrine of election); Jesus Christ is not an after thought, a mere reaction to sin. He is the substance of God's eternal decree.⁶ God exists in Jesus before the Creation. Accordingly Barth speaks of a "pre-existing God-man."⁷ He says that Jesus Christ is "the electing God," and that he is the "eternal will" of God.⁸ Brunner, for one, is bothered by such language,⁹ but Barth must be understood for what he is endeavoring to say—namely, that the eternal God is incarnate in Jesus so that God's *eternity itself* is incarnate. Under no circumstances are we allowed to look behind, beyond, or outside Christ for God, for God's eternal will or for His existence as Creator, Redeemer, and Reconciler. In all these forms of His will and activity, He is God in Jesus Christ. Barth's ideas are more acceptably stated perhaps when he refers to Jesus as the

eternal purpose, intention, or goal of God's activity. As such He is "in the beginning." However, to avoid the idea that God in Himself might be other than as revealed in Jesus, or that he might be only partially committed to Jesus, Barth is inclined to extreme ideas such as: "the pre-existing God-man," or Jesus Christ as "the electing God."

The immediate implication of this thinking is that it places a specific history at the center of faith. Jesus Christ and the history which centers in Him have what Barth calls ontological significance.¹⁰ This one history is determinative of all history—it is both the ground and the goal of history in general. Therefore, for Barth, only one moment in history is of ultimate significance—the moment in which God realizes His eternal purpose to gather all things up in Jesus. Inasmuch as all things stand under the reign of sin, death, and the devil, this event also means not only the fulfillment of God's eternal will, but also the triumph of God over sin. But *here*, in *this one* event, all of this is accomplished. Here God determines the issue of "to be or not to be" for all men and the entire creation. This is the work of God—a fact prior to and, in a true sense, without the faith of man. It is the presupposition and the possibility of faith. The essence of Christianity precedes its existence.

Accordingly, the history of my faith as such is not saving history. The history of the Church in itself is not the history of salvation. Jesus Christ alone is saving history, and only in relation to Jesus can the story of my life or the story of the Church have any real meaning. The Church and the individual believer are glorified as they witness to and reflect the glory of God in Christ—the glory of Him who can accomplish and who has accomplished the salvation of men. The faith of the existing individual is not the fulfillment of or the repetition of the event of Salvation (a

Protestant version of the Roman mass).¹¹

One could justly wonder why Barth pays any attention to faith at all. Is not salvation an accomplished fact, an actuality with eternal foundation? If Barth were logical, should he not end the discussion here with his exposition of the accomplished act of salvation? Perhaps he could add one more chapter, speculating about the *eschaton* and the way in which God's universal salvation shall be finally declared. These are reasonable questions. The difficulty is that Barth is not "reasonable" in this fashion. He contends that theology is not governed by principles and logic, but by the Word of God. Theology is like the perimeter of a wheel, every point of which is governed by its relationship to the hub and not primarily by its relationship to the other points on the perimeter.¹² For example, Barth is convinced, on the one hand, that the Bible speaks of an accomplished salvation—of a full, effective, substitutionary atonement. But, on the other hand, this fact, this great salvation, is the Word of God; it speaks to man and confronts him with an urgent summons to faith. The Bible is essential to faith because it mediates this Word and summons; it, too, is properly called the Word of God.¹³ The Bible does not mediate a set of conditions which are realized in faith. The Bible does not witness to a Jesus of history who by the faith of the Apostles has become and by the renewed faith of the Church remains the Christ. The Bible does not relate an illustration of which faith provides the meaning. The Bible is not a book of mythology; it is a history book. The Christ—Saviour and Redeemer—of which it speaks is He who is all of these things only because and as He was Jesus of Nazareth who lived, died, and rose on the third day.

The Bible is essential to faith in this man just as a history book is essential to an appreciation of a man who lived and died once upon a time. True, the Bible does

contain a story of faith, but this story is better understood as the history of the faith which Jesus creates. It is not the story of how faith creates the Christ and so fulfills God's redemptive will. There can also be no faith today (as there was none then) without the Jesus of history; and it is the good news of the Christian Gospel that Jesus of Nazareth still lives and makes such faith a possibility.

The Bible does not witness to a dead past; it witnesses to a past that is present and alive. The Jesus who *was* is the same Jesus who *is*; and the Bible, by the will of God, is an ordained means for the mediation of the past event to our present. Once upon a time Barth argued that because existence is sinful, it is incomprehensible that any aspect of man's existence, such as the Bible, should mediate divine truth.¹⁴ However, as a result of his developed Christology, and his identification of the eternal Word with Jesus—as a result of his supralapsarian emphasis upon Christ as the ground of all that is—it is not at all surprising that the words of men should be able to mediate the presence of the Eternal Word of God. Barth does not even object to the use of the term analogy.¹⁵ Scriptures especially are called to be an analogy of the eternal Word—Scriptures as well as all human words in a less concrete sense. The mystery, the "ontological impossibility," is not that the words of men should be of service to the true God, but that they should serve any other god. Sin and not grace is the insoluble problem.¹⁶

Yet, we must exercise caution. Nothing in man's words as such make them useful; they are analogous only through faith inspired by the Holy Spirit. The Christ in whose image and for whose sake everything is created, and in whose strength everything is sustained, *lives*. It is only as the words of men are constantly related to Him in and through an abiding faith that they are able to speak of God. The analogy

of Scripture is the analogy of faith. The Bible, because it speaks of the Jesus of history, is chosen to be the witness to the Word of God, but only in faith is this a reality. Yet paradoxically, it is the Word of God in Christ witnessed to by Scripture and present through the Holy Spirit which creates this faith wherein the words of men speak truly of Him.

So far we have seen a two-fold use of the term "Word." Above all, the Word of God is Jesus Christ as the content of God's eternal will, as the eternal presence and existence form of God. Secondly and secondarily, it is the Bible, which points to the primary Word. And now we turn to a third form of the Word—the word which the Church proclaims. The Church is God's chosen community. This community, established upon the apostolic, scriptural witness, is integrally related to Jesus. It is the larger circle of witnesses. Jesus is like a stone dropped on the water, the apostles and the record of their witness are the "splash," and the Church is the expanding wave. Christ, the apostolic witness of the Bible, and the Church, these three are the Word of God, although Christ is *the* Word, the center. Jesus is historical, and every historical event has its historical precedents and consequences—Christ has the prophets and the apostles. Every event, together with its immediate environment, has a larger circumference of influence. Christ has Israel and the Church, promise and fulfillment. There is no Church where there is no Scripture or Christ. There is no Bible where there is no Christ or Church. There is no Christ without the Bible and His Church. There is no individual believer who does not encounter God in this three-fold Word.¹⁷

What then of Barth's hermeneutics? Jesus is the eternal Word of God. With this faith Barth begins. Therefore, as exegete, he is being disobedient to the faith, i.e., he is, indeed faithless, if he reads the Bible for

anything else than for its witness to Jesus—the Old Testament, as a promise of the Jesus who is to come and who yet exists already as the eternal ground of what is, and the New Testament, as the witness to Jesus who has come and who is yet to come as the fulfillment of all that is. One can expect nothing else from the Bible because Jesus Christ is the inner meaning of history as well as its fulfillment.

Yet, while it is thus inconceivable, indeed impossible, that the Bible should point to anyone but Christ, it is a fact that it often fails to point to Christ. In the case of Bultmann, the Bible seems to witness to faith itself. In the case of the liberal, it tends to reveal the rational, moral, or religious man—the religious genius. What has happened? Faith, the presupposition of the efficacy of the Bible, is lacking. The Bible is severed from God. In the hands of the sinner it points to man himself instead of to Christ; it becomes a confirmation of man's essential deity and so is transformed into the instrument of idolatry. Such misuse of the Scripture is an instance of divorce, of man's separating what God has joined together. Certainly the abuse of the Bible by separating it from Christ, the eternal Word of God, is one of the surest testimonies to the sin of man.

But, in spite of sin, the Bible remains God's chosen vehicle. It is still the Word of God. It speaks of Him who has overcome sin, and who is free, in spite of the remaining vestiges of sin, to make his witnesses effective. All readers of the Bible are sinners, yet justified sinners—*simul peccator et justus*. Every man tends to read the Bible to glorify himself (to the extent that he is a sinner). Yet God, in spite of this, uses the Bible to His glory. The Bible is free and in faith its freedom is revealed. Indeed, the very existence of faith testifies to the freedom of the Word of God.

Barth's own theological history is evidence to the freedom of the Bible. What,

after all, was wrong with Barth's *Romans*, other than that it was an attempt to take the Bible seriously and yet fetter it with a variety of philosophical chains? As long as Barth continued to deal earnestly with the Bible and push to its center, the more he was unable to constrain its message. The disturbance, the violence which one senses in the *Commentary*, is nothing other than this free Word of God breaking through. It is indeed disturbing to seek to bring God and man together when your philosophical system says that they cannot be together. But the Bible was successful; its message was victorious. God and man were seen as together once and for all in Christ; Barth's *totaliter aliter* and other philosophical ideas faded away. It was no longer his problem to discover how grace could be possible when man and God are so unalterably opposed. It is now a problem (a theoretical problem) to ground the fact that God and man can be apart when they are so decisively united. Sin and not salvation is the mystery.

Implicit in this understanding of the centrality of Christ is the realization that no one text or concept is to be separated from its Christological center. Calvin read biblical texts dealing with predestination or election without letting the light of Christ shine upon them. Consequently he conceived of some absolute, abstract deity acting arbitrarily in his freedom—not the God in Christ. True, God is free, Barth says, but he asks "What God is free?" He who is tutored by faith in Christ knows that it is God in Christ who is free. God the Savior is free, God the Redeemer. If one must talk about the outcome of history, let him think in terms of universalism rather than in terms of the limitations upon love and grace as implied in Calvin's doctrine.

Not only is every word to be read *in the light of Jesus*, but *every* word is to be so read. *Every* word of Scripture can speak

because it is the Word of *God*, because God in Christ is free to use this his witness. Man has no freedom to cut and alter the word, as if to prescribe for Christ the limits of his freedom. Man need not defend the **Bible**; indeed man can neither defend it nor destroy it. The Bible has withstood the chains of both fundamentalistic and scientific or critical literalism. God is not bound by the uncritical or critical word; rather the Bible is bound to Him and in this confidence the Bible may still be read as the surest sacrament of the free grace of God—as the Word of God itself.

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Clinical Training in the Department of Religion

WILLIAM E. HULME*

IS the clinical training movement in theological seminaries applicable also in the teaching of religion in a Christian college? The clergyman is not the only one with a job to do in the Church. Nor is he the only one whose job centers in personal work. Both layman and clergy are called to witness to the Faith.

The religion curriculum in a Church-related college ought to make its contribution to the work of the church as it centers in the local congregation. The Church has a right to expect that graduates from its own colleges will contribute what they have been given to the life of the congregation. No course in religion need suffer academically because it is practical in emphasis—no more than a biology course because it includes laboratory periods. On the other hand no subject so related to life as religion is complete in its curriculum in a Christian college without its field work.

It was upon the basis of these conclusions that I experimented with a college course in clinical training in evangelism. The purpose of field work in any course is to enhance the learning of the classroom. Learning to witness to the Christian faith enlarges one's capacity to understand the Christian faith. Also the course coincides with a growing visitation evangelism program within the churches, with its increasing need for more and better lay leadership.

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After four years the class has doubled in its enrollment with the result that the current class called on some sixty unchurched families in the area.

Those who enroll for the class appreciate the instructor's assurance that they will make no calls until they have been adequately prepared. People approach evangelism with fear and trembling. For its clinical program the class functions within the framework of the visitation evangelism program of the local churches. In this way each student may work within the church of his choice. In denominational colleges the "college" church will probably be the church for most of the students.

Students divide into couples for calling. To make a more balanced team to call upon a family, these partners are preferably of the opposite sex. Each student is required to make three calls and to submit a written account of each—including the high points of the visit and an evaluation of both the visit and the student's role.

To avoid a lengthy postponement of the field work the course begins with a study of visitation evangelism. For this we used as a text *Effective Evangelism* by George Sweazey. This first unit provides an understanding of the method and organization for evangelism in the local congregation. The clinical training follows the study concerning how to make a call. I take the role of the caller and two members of the class work out the parts of a husband and wife to be called upon. After this I become the prospect and two other students make the call. After each demonstration the class discusses the "visit" to bring to light all that can be learned from it.

When this preparatory training is com-

pleted the pastors or evangelism chairmen from the local churches are invited to visit the class for the assignment of calls from their responsibility lists. Since the student will be calling as a representative of the congregation, he briefs them concerning the activities and opportunities of his church.

When the textbook work in visitation evangelism is completed, the class turns its attention to the theology of evangelism. We used *Theology of Evangelism* by T. A. Kantonen as a text. One has to understand the Christian faith both to see its application to human need and to convey to those in need its special application. The study of evangelism has, as its important by-product, a deeper understanding of Christian doctrine.

While this study is going on, the report of the first call is turned in to the instructor. Each student writes his report independent of his partner to preserve his own individual impressions and perceptions. As he reads these reports, the instructor may select a few for reënactment in class. Those who made the call take the role of those they called upon and another couple from the class make the call. After a sufficient time has been given to the reënactment, the instructor gives his reason for selecting the call and opens it for class evaluation and suggestions.

These dramatizations include the intellectual skeptic, the religiously indifferent, the cynical and resentful, the emotionally disturbed, the conversation changer and others the evangelist may encounter. Each discussion is a creative idea group in action—the free expression of each stimulating the thinking of the others. One of the couples, for example, had difficulties in calling in a home where the wife dominated the conversation so that the husband failed to express himself. When the callers would direct a question to him, his wife would

answer before he could open his mouth. When we reënacted this call before the class, the new callers experienced the same frustration. As a result of the group discussion we hit upon the idea of one of the callers engaging the wife in conversation while the other concentrated on the husband. We found that it worked.

In this manner the class works out approaches to quarreling mates, bereaved families, and unruly children. They share ideas concerning how to get all the members of the family into the living room, how to persuade the suspicious to invite them in, how to get the more taciturn to express themselves, and how to release resentment so that good impressions may follow. Always the anonymity of the people who are called upon is protected. Personal information of this nature goes to the pastor and evangelism chairman of the local church—usually on cards provided by them for this purpose.

Since students in a Christian college have a special interest in the intellectual skeptic, the course concludes in this area. We used as a guide *The Case for Christianity* by C. S. Lewis. There are both values and limitations in an approach that appeals to the reasonableness of Christianity. We explored also the point of view that such rational defense is a confession of weakness. Both approaches, however, appear to agree with the New Testament that the Christian should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." In this respect the course is a sort of Christian communication skill—the development of self-expression in matters of religious beliefs.

The results of clinical evangelism are evident both in the callers and in those upon whom they called. In addition to those whom they have influenced for the Church the class discovers Sweazey is right

when he says that the evangelist is his own first convert. Presenting an invitation to others causes one to reflect on his own position. Having to express his position causes him to reevaluate it. Weaknesses in his religion which before he could set aside he now must face. The result of the experience is a greater capacity for apprehending the Christian message and in particular its application to human need. Growth in

knowledge in a course of this kind carries with it a growth in spirit.

The results also point to the future when these products of the Christian college take their places in the leadership of the church in their community. In the meantime the relationship between the local churches and the college community is strengthened by this partnership in Christian education.

Psychology, Religion, and C. G. Jung: A Review of Periodical Literature

ORLO STRUNK, JR.*

Introduction

THE religious and scientific significance of the psychology of Carl G. Jung is not yet fully observable. We stand too close to this Swiss psychiatrist to obtain a really clear view of his importance to both religion and psychology. But it is obviously true that Analytic Psychology—the term usually given to Jung's psychology—has already touched the religious world, especially in the field of pastoral psychology. Schaer's book, *Religion and the Cure of Souls in Jung's Psychology*, has found a place in most reading lists in the general area of pastoral care. And Jung's own book, *Modern Man in Search of a Soul*, is a must in most courses in the psychology of religion or in pastoral theology.

But Jung is primarily a psychologist, not a theologian; and we are bound to wonder about his place in the psychological world and about his influence in that particular discipline. Equally important, it would seem, is the attempt to form some sort of impressionistic tableau of this somewhat ambidextrous figure. It seems to me that a rather comprehensive review of periodical literature dealing with Jung's psychology would yield such a desired picture.

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I. Jung's Psychology

As one reads the literature dealing with Jung and with Analytic Psychology he cannot help but be amazed at the tremendous variance present, and, also, at the emotional tone permeating much of the discussion. For example, Dr. L. H. Horton, a reputable scientist, in describing Jung's concept of the libido, writes, "His (Jung's) 'quantitative' arguments are prescientific analogies; they are subjective word-paintings more suited to the impromptu, inspirational talks of a lay preacher than to any established context of kinetics, dynamics, or energetics" (37, p. 44). But, on the other side, there appears the messianic Jung, the savior not alone of psychology but of Western thought itself (69). As Martha Jaeger phrases it

Jung envisions the goal of healing as wholeness, unity. He searched, struggled and suffered until he found the key to the way Western man has to go to find his unity. Eastern man can come to unity out of duality but the opposites never reach the extremity of complete opposition. Western man seems to have to painfully find his wholeness through bringing his ego into the full light of consciousness. Then healing, grace, or whatever we may call it, can work spontaneously, or only after a long analytical process. Spiritual healing can be brought by faith alone, but for many it comes only after a long night journey of the soul. For those who are truly dedicated to the philosophy of not only psychotherapy but life as a religious process, there is an answer in the understanding of Jung's profound search (80).

Strange as it may seem to some, all of the praises of Jungian psychology do not come from anti-Freudians. J. L. Henderson, for instance, an educationalist, asserts that the one major aim of education itself is to release man from his Unconscious (35), an educational emphasis shared also by Irene Hauser

(32). James Kirsch, a physician, claims that "the principal field of research in psychosomatic medicine should be the relationship of consciousness to the collective unconscious. It is the area of the archetypes with its radiations to consciousness as well as to the body which . . . determines the fate of the individual and the state of his health" (63).

General descriptions of Jung's psychology, all of an affirmative nature, are to be found in the writings of G. Adler (1,2), M. Fordham (22), C. Baudouin (7,8), C. Scharf (70), and O. Summer (77). The limitations of Jungian psychology are represented by L. Horton (37) and F. Kunkel (66).

One of the arguments frequently offered by pro-Jungians is that Jung is not bound by causality; that is, Jung believes that explanations of behavior dare not rest on previous experiences alone (79), but that man is actually free. Those who are instinctivists are also inclined to take Jung's theories seriously, as is illustrated by James Kirsch, who offers a concept of what psychology ought to be which is quite interesting in the light of what most psychology usually is. He points out in his article, "The Role of Instinct in Psychosomatic Medicine," the psyche "has no . . . Archimedean point outside itself from which it can observe itself. It is the psyche which observes the psyche, and it is for this reason that psychology can never be a science in the same sense as physics, or chemistry, or even medicine. This is also the reason why a subjective element has been and will always remain attached to psychology, clinical or otherwise" (63, p. 253). With this frame of reference, Jung's psychology becomes a bit more palatable; without it, however, Analytical Psychology's concepts are not only indigestible to many "scientific psychologists," but even stupid and artificial.

There is a segment of periodical literature which hardly deserves attention since it stands somewhat outside the bounds of serious scholarship. The issue in question came forth in the war years, the *Saturday Review*

of *Literature* furnishing the battle ground. Dr. Thompson, then Executive Director of the New York Division of The William Alanson White Institute of Psychiatry wrote, "It is well known that Jung was the editor of a Hitler-sponsored psychoanalytic publication in Germany. . . . Also, the fact that he sponsored race prejudice in various ways can be documented from his writings" (68). The charges of pro-Nazism and anti-Semitism were cast at Jung from all directions (9,91). The whole affair bristles with infantile accusations and smells of the decayed atmosphere which seems to court all war-time controversies.

II. Archetypes

It is not surprising that the concept of archetypes should be the most widely discussed aspect of Jung's psychology (3,71,72). It is first of all the most radical of all Jung's constructs. Yet it furnishes the foundation for his general theoretical and methodical approaches. As H. E. Barnes has indicated—in comparing Analytical Psychology with Neo-Platonism—the validity of Jung's method stands or falls with the hypothesis of the collective unconscious. (4).

It is interesting to note that a lengthy series of articles dealing with archetypes has appeared in the *British Journal of Medical Psychology*, the one technical psychological journal which has emphasized Jung's psychology. These articles, written by G. Adler (1), W. C. M. Scott (73), M. Fordham (20,21), P. Heiman (34), and W. L. Hawkey (33), all stress the importance of the archetype concept. Most of these writers assume the existence of such forms and work from there. In America, H. Gray of Stanford University, perhaps the leading contributor toward an experimental basis for Jung's psychology, has asserted that the concept of archetypes is quite valid and essential, backing up his belief by pointing out that both Freud and Ferenczi accepted such a position (26).

On the other side of the ledger, however, stands a mighty army of skeptics. M. Boss, a German, in analyzing 830 dreams of one person, came to the conclusion that there is neither any justification nor any necessity to assume the existence of archetypes in explaining motivation (12). This same writer, after hearing several impressive arguments for the acceptance of the existence of archetypes, concluded that archetypes at best are merely constructs, dubious ones at that (11). And L. H. Horton presents the serious observation that "according to studies in the Cartesian Research (Cartesian Research Society of Philadelphia, Inc., 1920) covering thousands of closely analyzed dreams, there is not one percent of dream images which afford the slightest reason for surmising the presence of ancestor-built memories" (37, p. 447). With a truly "scientific" shrug of the shoulder this same writer summarizes Jung's contribution to psychology as emaciated due to a "mystical libido and an impossible collective unconscious."

III. Jung and Religion

There is a sense in which Jung has written little in the formal field designated as the psychology of religion, but in practically everything he has written there appear implications for religion (17). Martha Jaeger in comparing Rank with Jung writes

They (Rank and Jung) were in search of the true soul and its beginnings, both historically and dynamically. Rank remained on the historical and philosophical level. Jung plunged into the abyss and found the great seething, pulsating and powerful hinterlands of man's psyche. He swam in the mighty ocean depths, following his deepest intuitions wherever they might take him, into the phenomena of primitive culture, the esoteric developments of ancient China, the spiritual way of India, the distorted mysteries of the mind of the Western schizophrenic and creative man (38, p. 49).

This kind of digging on the part of Jung was bound to disturb slumbering religionists in time. But it was a heavily slumbering re-

ligionist which had to be aroused, and even today (as Jung himself observes) religion has for the most part ignored his psychology. One writer, however, feels that Jung's influence is already of a momentous nature: Kathleen Raine, writing in the *New Republic*, observes that "there is no doubt that Jung sees himself as a religious reformer, and indeed the effect of his thought both within and outside the Church has already been so immense that it seems that Zürich is once more the center of the Reformation" (69, p. 18). That this should make Roman Catholics blink is not surprising, but, as Karl Stern indicates in reviewing Father Victor White's book, *God and the Unconscious*, "Catholic philosophers and psychologists seemed unwilling to touch Jung's Analytical Psychology with a ten-foot pole" (75), the major reasons being that Jung's ideas are too closely related to "certain fashionable Gnostic trends in present-day Europe." This, plus the general tendency to view Jungian psychology as too dynamic for a cool, calm and collected Thomism, have limited Jung's importance in Catholic religious circles.

There is also the problem of what Jung means by religion. Even Father White is cautious when he writes in *Commonweal*: ". . . I think that the friendliness of Jung presents a far more serious and radical challenge to religion as we know it than did ever the hostility of Freud" (76), a view presented also by psychologists Erich Fromm (24) and V. E. von Gebattel (78), the latter claiming that both psychoanalysis and depth psychology are blind and insensitive to the reality of the religious.

What does Jung himself think of religion, especially Christianity? Perhaps the most illuminating and fascinating presentation may be found in an inconspicuous letter published in the *New Republic* in early 1953 (42). This note, written by Jung, is an open letter to Upton Sinclair in regard to Sinclair's book, *A Personal Jesus*. The letter is so re-

vealing and lucid that we shall quote a good portion of it here:

If Jesus was, as you portray Him, a rationally understandable teacher of fine morals and a devout believer in a good Father-God, why should the Gospels be stuffed with miracle stories and Jesus Himself saddled with esoteric and eschatological statements, showing Him in the role of a Son-God and cosmological saviour?

If Jesus had been indeed nothing but a great teacher hopelessly mistaken in His messianic expectations, we should be at a complete loss in understanding His historical effect which is so clearly visible in the New Testament.

You give an excellent picture of a possible religious teacher, but you give us no understanding of what the New Testament tries to tell, namely the life, fate, and effect of a God-Man, whom we are asked to believe to be a divine revelation.

Jung's idea of what should be included in any portrait of Jesus is also exceedingly interesting:

First, Jesus is an idealistic, religious teacher of great wisdom, who knows that His teaching would make the necessary impression only if He were willing to sacrifice His life for it. Thus He forces the issue in complete foreknowledge of the facts which He intends to happen. . . . Second, Jesus is a highly strung, forceful personality, forever at variance with His surroundings, and possessed of a terrific will to power. . . . Third, Jesus is an incarnation of the Father-God.

The first and second of these are, says Jung, "rational," they happen "to be within the frame of our contemporary understanding." And then concludes Jung:

Surely enough, we must believe in reason. But it should not prevent us from recognizing a mystery when we meet one. It seems to me that no rational biography could explain one of the most 'irrational' effects ever observed in the history of man. I believe that this problem can only be approached through the history and comparative psychology of symbols.

IV. *Freud and Jung*

If the "majority rule" concept is a valid criterion of truth, the Freudians are far ahead of the Jungians in this battle of psychologies.

Just a glance at the index of *Psychological Abstracts* will show that Freudian psychoanalysis is by far one of the most influential schools of thought in twentieth century psychology in America. The periodical literature sheds little light on this conflict between Freudians and Jungians. E. B. Strauss (72), H. G. Baynes (10), W. M. Kranefeldt (64, 65), and G. H. Graber (25) have pointed out the inadequacies of Jungian psychology. Erich Fromm, already referred to, has insisted that it is a misleading oversimplification to talk of "Freud or Jung," especially when considering the religious implications of both (24). Jung himself some years ago in writing in *Character and Personality* thoroughly indicated that Freud was a child of his nineteenth century culture, "with its illusions, its hypocrisy, its half-ignorance, its artificial, sapless religiosity, and lamentable taste" (57). Horton has but one good thing to say about Jung, namely, that Jung's criticisms of Freud are the one fine aspect of Jung. This severe critic of Jung writes that criticisms of Freud made by Jung are "concrete, positive and sensible, while just in scientific spirit" (37). Perhaps M. Choisy's evaluation is closer to the truth when he observes—after comparing Freud, Jung, and Adler—that all three systems actually prove the different ways to place some light on reality (15).

V. *Experimentation*

The experimental approach to Jung's psychology is so conspicuously absent in the periodical literature that the few attempts are rather obvious. Horace Gray is the one person who has contributed most toward experimental verification of Jung's psychology, with most of his work centering around Jung's typology (26,27,28,29). Through the use of a carefully constructed questionnaire, interviews, and other personal contacts Gray has amassed an impressive mountain of statistical material. After testing and retesting his questionnaire and subjecting it to all

kinds of rigorous criticism, he administered it to 1000 persons, 500 men and 500 women, in an attempt to note the psychological types in males and females. He found that there are no significant differences between sexes relative to introversion and extroversion. "As to sensation vs. intuition, women were more often intuitive than men. As to thinking vs. valuing, the women were significantly more often feelers than the men. The traditional view of femininity with regard to intuition and feeling-valuing is supported by the evidence" (29, p. 29ff). One other experimental attempt is made by K. W. Bash. This German psychologist used Plate Nine of the Rorschach test to confirm Jung's theory of the compensatory attitude of the unconscious in respect to the conscious (6).

VI. Typology

There are such obvious truths in typologies that they are rarely ignored by psychologists. At the same time there is such a crafty danger inherent in them that many psychologists view all typologies with aloof contempt. In the periodical literature which deals with Jung's typology, both of these attitudes are present. We have already referred to the excellent experimental work being done by H. Gray. In a wonderfully compact yet thorough article Gray defends typologies by indicating that they can be the first step in "discriminating one's own psychology from the mental and philosophical outlooks of our fellows" (26). In comparing the typologies of Freud and Jung, this same worker attempts to show Freud as an extravert and Jung as an introvert, and then offers the rather remarkable observation that the followers of both men are themselves either introverted or extraverted according to their respective leader.

Some writers, however, are not nearly so convinced of the importance of typologies. I. Chein shows clearly the limitations of all typologies, and, after examining the typologies of Spranger, Freud, and Jung, comes to the

conclusion that Freud's system of id, ego, superego, and mixed types comes closest to satisfying what Chein believes to be an ideal typology (14). Representing the thoroughly skeptical position, Horton writes: "Jung calls typology the latest problem of analytic psychology. Is it not rather true that the question of types is the staple pudding of all psychologies because it gives everyone a chance to put in his thumb and pull out a plum and say: 'What a big boy am I' " (14)?

VII. Psychotherapy

Very little has actually been written *about* Jungian psychotherapy, especially in English periodicals. R. Cahen-Salabelle (13), W. Hochheimer (36), V. deLaszlo (18), and K. W. Bash (5) all treat Jung's psychotherapy in a general way. And though most of the periodical writings of Jung himself deal with psychotherapy, they are written in German (41,45,46,47,48,49,52,53,55,62). Practically all of these technical articles have been or are now being translated into English.

Jung has also written some general articles dealing with archaeological and psychological subjects (70,75,77,78), and has shown his interest in the Eastern religions in several articles (63,79,80).

Summary

From such a panoramic view of the periodical literature which deals with C. G. Jung and his psychology only very broad generalizations emerge. From the point of view of that psychology which we might refer to as empirical determinism, Jung seems to have very little influence. In medical psychology, especially the more imaginative kind on the continent and in England, Jung is known, frequently read, sometimes taken seriously. In America, for the most part, it is Freudian psychology which constitutes the psychological atmosphere of medical schools, schools of social work, and, indeed, even of the minds of the general public and those of Hollywood producers. It is safe to say that in periodical

literature Jung's psychology has at least caused some raised eyebrows, some emotional thunderings, and, to a few, a sense of the mysterious and the unfathomable. That Jung has not as yet played a revolutionary role in the history of psychology seems, from the point of view of this brief study, quite obvious.

In somewhat the same vein we should add that in the field of religion Jung's theories have found a somewhat ambivalent reception. Its deepest implications have hardly received the marked attention of professional theologians which one might expect. Roman Catholicism has for the most part ignored Jung's psychology, and Protestantism has considered it primarily on the psychotherapeutic level. The implications of Jung's concepts of the collective unconscious and of archetypes have scarcely been touched by contemporary theologians and teachers of religion.

It may be that the translation into English of most of Jung's work will in time lead American religionists and psychologists alike to examine more closely the Analytic Psychology of Carl Gustav Jung.

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SHALL THE NAME OF THIS ASSOCIATION BE CHANGED?

At the annual meeting in New York, the officers and the Council of our Association received a written proposal to change the name of our society. Since the proposal raises an important question on which the officers and the Council were divided, it was the sense of the meeting that the membership at large should be informed by publication in the *Journal* of the arguments for and against the change. This question should be discussed in sectional meetings and reports of opinions prepared for the annual meeting

in 1957. Individual members are invited to send their views to the national secretary, Prof. B. LeRoy Burkhart, Cedar Crest College, Allentown, Pennsylvania.

The argument to change the name is stated by Prof. A. Roy Eckardt, the present president of the Association and the argument to retain the name is given by Prof. Mary Frances Thelen, who is a former president.

CHANGE THE NAME

While I do not imagine that the "lake that burns with fire and brimstone" (Revelation 21:8b) will wait to freeze over until we choose to identify ourselves differently, I have long felt that the name of our association is inappropriate. My conviction is based on three criteria—accuracy, inclusiveness, and scholarly standing. I approach the matter primarily from the standpoint of "fostering religion in education" both on each campus and in wider circles.

"Biblical" presents the most difficulties. If I am not mistaken, the primary thing uniting us as members in an inclusive sense is that we teach religion—for some as a phenomenon of human culture, for others as a matter of total commitment. "Biblical" implies the exclusion of non-Biblical areas; "religion" includes Biblical areas. "Biblical" represents a departmental arrangement which, generally speaking, no longer obtains. Hence, no disrespect is intended for the wisdom of our "founding fathers." Many of our members teach much more than Bible; some do not teach Bible at all. I believe that the name of an association such as ours should be broadly descriptive, minimizing particular perspectives. If "religion" is too vague an alternative or if it is the teaching of the Bible that should stand as the thing uniting us, we have no choice but to revise the comprehensive character of our present membership qualifications.

Once the present issue is raised, less serious difficulties in two other terms are worth mentioning. Since, for example, we do not exclude Canadians,

the term "National" is rather a misnomer. Due to its ambiguity, "Instructors" is also somewhat unfortunate. It connotes both "teachers" and a particular "rank" in the academic hierarchy founded before the heavens and the earth. The latter term, together with "Biblical," may have a bearing on problems of membership recruitment.

The Council insisted—I think I detect the influence of "positive thinking"—that I include a substitute proposal. How about the name American Association of Religion Teachers? I believe it would meet the difficulties stated, provide comparableness with societies of colleagues in other institutional departments, and be attractive in its own right. It would in no way exclude people in the secondary schools and would perhaps be a little more relevant to general seminary membership. Incidentally, the last thing in my mind is that our association should ever attempt to become latter-day mother to all societies in the general field of religion.

I do not oppose tradition as such but I think that in the present case the burden is really on the traditionalist to show why we should preserve a name which elicits self-defensiveness.

Any change—or any formal decision to retain our present name—should involve democratic procedures and should be based on much more careful study than this brief gloss displays.

A. ROY ECKARDT

Lehigh University

RETAIN THE NAME

I am opposed to changing the name of the NABI for the following reasons:

1. The present name gives a reasonably accurate picture of the Association. The overwhelming majority of the members are from the United States. The common ground upon which we meet is as

teachers of Bible first and religion secondly. This is clearly stated in the title of the *Journal of Bible and Religion* and it is reflected in our programs: it is our practice to include Biblical papers at every meeting, while other subjects of interest to smaller groups among us are scheduled with less regularity

and in competition with one another. And we are rightly described as an association of Biblical Instructors rather than as an organization for research, our express purpose being "to work for more effective instruction in Bible and Religion. . . ."

2. The present name has a long and honorable tradition behind it. We approach our Golden Anniversary in 1959. And the fact that the letters NABI signify "prophet" seems today, as it did to the founders, especially felicitous. The change of the name of any organization requires repeated explanation that the organization in question is not a new society but the old in new guise, and a change of nomenclature should not be undertaken unless the old name has become thoroughly objectionable. So far is this from being the case that for many of us NABI inspires a fondness which we do not feel for the name of any other society.

3. The new title proposed has its own difficulties. Granted that "American" would have a slight edge over "National" if we were starting from scratch—and if no genius had thought of the acrostic for "prophet"! But "teachers" sounds less rather than

more scholarly than "instructors." Surely few persons would choose to misconstrue "instructors" to mean that an organization exists which is confined to persons holding the lowest instructional rank. But what is there about the word "teachers" which would convey that our group includes, in fact is largely composed of, college and seminary personnel?

4. More serious, however, is the proposal to drop the term "Biblical." The substitution of the term "religion" would seriously misrepresent the Association by implying that our interests were equally spread over the whole field of religion. Moreover, the new name would open the door to a change in the nature of our programs, so that they would contain fewer papers on the Bible and would become miscellaneous in character. I am opposed to such a change; and it is primarily because I would like to see the NABI remain the kind of organization which it has been and now is that I favor its continuing under the same name.

MARY FRANCES THELEN

Randolph-Macon Woman's College

The Association

REPORT OF THE SECRETARY (1955)

The forty-sixth annual business meeting of the N.A.B.I. was called to order by President Arthur C. Wickenden at 1:35 P.M. on Wednesday, December 28, 1955, in Room 214, Union Theological Seminary, New York, N. Y.

The minutes of the last annual meeting were adopted as printed in the *Journal of Bible and Religion*, April, 1955.

Miss Rachel King reported income of \$10 from the sale of copies of the *Syllabus* during the year.

Professor Dwight M. Beck, acting editor of JBR, reported that publishers are showing increased interest in the Journal because of its prompt publication of reviews of many books. He reminded the Association of several matters of policy. "We welcome a variety of manuscripts from all of our members. We request authors or the secretaries of the sections to forward to us papers which are read at the sectional meetings. We prefer to publish more and briefer articles which can be kept to 10 or 12 pages." It was moved and unanimously carried that the N.A.B.I. commend Professor Beck for the way he has carried on the work of the editor of JBR.

Professor H. Neil Richardson reported that 216 books were received and that 125 reviews and notices, prepared by 76 persons, were published during 1955. The reports of the acting editor and the book review editor were adopted.

Professor Manschreck reported that the Placement Committee had sent out 500 circular letters and 162 personal letters and had 29 registrations as of December, 1955. More colleges than in previous years have consulted the committee. The report was adopted.

Dean McKown presented applications from 104 persons to be received as members of N.A.B.I. It was moved and passed that they be elected to membership. Dean McKown requested that members help him in preparing the new promotional brochure by suggesting articles in recent issues of the Journal which particularly impressed them.

The Treasurer, Professor Whiston, presented an accounting showing receipts of \$5878.05 and expenditures of \$5123.71 for the year. Upon receiving the Auditing Committee's report that they found the accounts in order and accurate a motion to approve the treasurer's report was made and carried. Mr. Whiston then submitted the proposed budget

of \$5900 for 1956; the larger budget is required by the increased cost of publishing a somewhat larger Journal and by the increased cost of the annual meeting. The budget was approved.

The Executive Council made one recommendation. In order to give the program committee somewhat more time to do its work it was recommended that the Vice-President be authorized to appoint the program committee for the annual meeting of the year following the one in which he serves as Vice-President; for example, the Vice-President elected to serve during 1956 would appoint the program committee responsible for the annual meeting of December, 1957. Since all the comment was favorable, the president took it as the sense of the meeting that the recommendation is approved.

The president read a communication from Professor Purinton concerning plans for the Golden Anniversary of N.A.B.I. in 1959. Four suggestions have been made by members: (1) the publication of a *Festschrift*, (2) an expanded series of issues of JBR, (3) a special series of papers to be published as a Supplement to JBR, (4) a comprehensive bibliographical issue of JBR. The last appealed to Mr. Purinton because many requests for such bibliographical aid come to the editor of the Journal. Professor Purinton asked to be relieved of his duties as chairman of this temporary committee. After discussion it was moved that the President of the Association, with the advice of the Council, appoint a committee of at least three to make further plans for the semi-centennial celebration and to continue in service until that celebration is held in 1959. It was carried.

The Nomination Committee, Professor Ross, chairman, presented the following nominations for officers for 1956:

President: A. Roy Eckardt
Vice-President: Robert Montgomery
Secretary: B. LeRoy Burkhart
Treasurer: Lionel A. Whiston, Jr.
Associate in Council: Rolland E. Wolfe, 1958

The report was accepted and the nominees elected to their respective offices.

The Resolutions committee, Professor Ira Jay Martin III, chairman, presented four items: (1) that we express our appreciation for the facilities of the

Seminary which have been put at our disposal and that a letter of thanks be given Mrs. Eve Beach as representative of the Seminary; (2) that the secretary write an appropriate note of gratitude to Dr. Dwight M. Beck at the conclusion of his term of service for his work as editor of JBR; (3) that we tender our thanks verbally to Rolland E. Wolfe, chairman, and to the other members of his committee, for the exceptionally fine program; and (4) that we give a rising vote of thanks to the national and sectional officers for their volunteer services in our behalf. The report was adopted.

There was some discussion about the fact that the American Association of Theological Schools seems to issue its statements about theological and pre-theological education without consultation with those involved in undergraduate teaching. It was moved that the newly elected president of N.A.B.I. approach the A.A.T.S. with the suggestion that the two associations cooperate on matters of common concern in theological education.

The meeting adjourned at 2:30 P.M.

The Program of the Forty-sixth Annual Meeting:

Tuesday, December 27, 1955

2:00 P.M.

Presidential Address: "Rightly Dividing the Word of Truth"

Arthur C. Wickenden, *Miami University*

A. Roy Eckardt, *Lehigh University*, presiding

Extra-Departmental Relations and Outreach

Arthur C. Wickenden, Presiding

"Religion in a University Curriculum"

John A. Hutchison, *Columbia University*

"The Extracurricular Responsibilities of a Department of Religion"

Seymour A. Smith, *Yale University*

Council Meeting

8:00 P.M.

"Reflections on the Role of the College in Preparing Students for Graduate Theological Studies"

H. Richard Niebuhr, *Yale University*

Clyde A. Holbrook, *Oberlin College*, presiding

Wednesday, December 28, 1955

9:00 A.M.

Contemporary Perspectives in Religious Studies

Rolland E. Wolfe, *Western Reserve University*, presiding

"The Fourth Gospel and History"

Eric L. Titus, *University of Southern California*

"Contributions of the Scandinavian School to Religious Scholarship"

Krister Stendahl, *Harvard University*

Psychological and Aesthetic Aspects of Religion

Morris J. Morgan, *Kansas State Teachers College*, presiding

"The Contribution of Psychology to the Teacher of Religion"

Paul E. Johnson, *Boston University*

"The Approach to Religion in Cultural Heritage Courses"

Rayborn L. Zerby, *Bates College*

1:30 P.M.

Annual Business Meeting

2:30 P.M.

Joint Meeting with Society of Biblical Literature and Exegesis celebrating their Diamond Jubilee

Amos N. Wilder, *Harvard University*, presiding

"The Covenant between Yahweh and Israel in the Light of New Data"

William F. Albright, *Johns Hopkins University*

"Translating the Bible"

Theophile J. Meek, *University of Toronto*

"Twixt the Dusk and the Daylight"

Morton Scott Enslin, *Saint Lawrence University*

"Views and Reviews"

Frederick C. Grant, *Union Theological Seminary*

Council Meeting with New Officers

8:00 P.M.

Joint Meeting with the American Schools of Oriental Research on the Archaeological Developments of the Past Year

Respectfully submitted,

B. LeROY BURKHART, Secretary

THE ASSOCIATION

TREASURER'S REPORT FOR 1955

Receipts

Balance in Savings Account	\$3,235.43	
Balance on hand 1/1/1955	2,501.13	\$5,736.56
Dues: arrears, current, adv.	\$ 916.00	
Subscriptions to JBR: arrears, current, adv.	2,761.25	
Library and Inst. sub.	890.06	
Sale of back issues (incl. \$10.00 for syllabus)	188.31	
Advertising	998.78	
Placement	27.82	
Membership	5.94	
Payment for reprint art	11.68	
Interest on savings	78.21	5,878.05
GRAND TOTAL		\$11,614.61

ADVANCE PAYMENTS FOR 1956

By Members	\$303.75
Libraries	468.00

ADVANCE PAYMENTS FOR 1957

By Members	82.50
Libraries	54.00

ADVANCE PAYMENTS FOR 1958

By Members	11.25
Libraries	14.40

ADVANCE PAYMENTS FOR 1959

By Members	3.75
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ADVANCE PAYMENTS FOR 1960

By Members	3.75
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TOTAL ADVANCE PAYMENTS\$941.40

1955 SUMMARY OF DISBURSEMENTS

Disbursements

Printing & Distributing JBR	\$3,876.67
Editor's expenses	350.00
Treasurer's expenses	210.00
Postage	78.39
Promotion and Membership	4.20
Placement	25.00
Annual Meeting	181.35
General expenses	137.81
Travel	100.00

Sections:

Midwestern	42.55
Southern	13.50
Southwestern	34.00
Pacific	50.00
Rocky Mountain	20.24

TOTAL	\$5,123.71
Balance in Wachovia Bank & Trust	\$2,677.26
Balance in Savings, Onondaga Savings Bank	3,813.64
GRAND TOTAL	\$11,614.61

THE ASSOCIATION

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BUDGET

	Actual	1954	1955	New (Proposed)
Printing	\$3,876.67	\$3,600.00	\$3,600.00	\$4,200.00
Editor	350.00	350.00	350.00	400.00
Treasurer	210.00	200.00	200.00	200.00
Postage	78.39	100.00	100.00	100.00
Promotion and membership	4.20	75.00	100.00	100.00
Placement Secretary	25.00	40.00	40.00	50.00
Annual Meeting	181.35	155.00	155.00	200.00
General Expenses	137.81	70.00	100.00	100.00
Travel Fund	100.00	300.00	300.00	300.00
Midwestern Section	42.55	50.00	50.00	50.00
Southern Section	13.50	50.00	50.00	50.00
Southwestern Section	34.00	50.00	50.00	50.00
Pacific Section	50.00	50.00	50.00	50.00
Rocky Mt. Section	20.24	50.00	50.00	50.00
TOTAL	\$5,123.71	\$5,140.00	\$5,195.00	\$5,900.00
INCOME 1955	\$5,878.05			

Membership 1955

Former members pd. for 1955	795		
New members pd. for 1955	96		
Reactivated	2		
Former members not pd. for 1955	82	975	
Libraries & Inst. pd. for 1955	194		
New Libraries pd. for 1955	14		
Libraries not pd. for 1955	24	232	
JBR Exchanges		23	1230
Members dropped in 1955			79
Non-payment of dues	44		
Financial	5		
Retired	3		
Own request	22		
Death	5		
Institutions dropped in 1955			9
Non-payment	4		
Own request	5		

Book Reviews

THE BIBLE

The Interpreter's Bible, Volume 11. Nashville-New York: Abingdon Press, 1955. 763 pages. \$8.75.

This volume of the well-known commentary currently appearing under the general editorship of George Arthur Buttrick contains the commentaries on the following epistles—*Philippians* (E. F. Scott, Robert R. Wicks), *Colossians* (F. W. Beare, G. P. MacLeod), *1st and 2nd Thessalonians* (J. W. Bailey, J. W. Clarke), *1st and 2nd Timothy* and *Titus* (F. D. Gealy, M. P. Noyes), *Philemon* (John Knox, G. A. Buttrick), and *Hebrews* (A. C. Purdy, J. H. Cotton). These contributions to this voluminous work follow the pattern set for the volumes which have gone before; each consists of Introduction, Text (KJV and RSV), Exegesis, and Exposition. One feels that the work has generally been well done and is abreast of the best in modern critical scholarship, though there is little of an original nature to be discerned. In general the Introductions are comprehensive, stating all sides of the argument for and against the traditional authorship, place of origin, character of the readers, date of composition, and integrity of the various epistles under consideration.

F. D. Gealy's presentation of the difficult case for the Pastorals—particularly as to their authorship and background—appeared to this reviewer to be the most comprehensive (some 33 pages), as well as the most original work in the volume. Gealy concludes that Timothy and Titus were probably "metropolitans" and Paul their superior ("akin to an archbishop"). Scott holds that Paul was the author of *Philippians* and argues for its integrity. Beare concludes that "the question remains open" as to whether Paul wrote *Colossians*. After a comprehensive survey of

the subject, Bailey concludes that Paul wrote both *1st and 2nd Thessalonians* and in this order. John Knox adheres to the thesis previously elaborated by him that Paul wrote *Philemon* and that the Onesimus of this letter is the later Bishop of Ephesus who was instrumental in collecting Paul's epistles. Purdy favors the idea first advanced by Luther that "Apollos could have been the author" of *Hebrews*.

The interpretive portions of the volume follow generally the traditional lines laid down for such works—as how could they well do otherwise? The Greek is occasionally inserted in a clear, open-faced type, nicely formed and legible. The format of this volume, as of those which have preceded it, leaves really nothing to be desired; it is a work of art done by master craftsmen.

This reviewer was particularly impressed with the strong writing of F. W. Beare in the body of the exegesis of *Colossians*; the first chapter of this epistle is exceedingly well done and satisfying. His discussion also of the "elemental spirits" and of Christ's overcoming them in chapter two follows carefully the thought of the apostle. Anderson Scott's exegesis of this passage has led many astray and it is good to see that Beare stays closer to Paul's thought here. Bailey's analysis of the apostle's thought in *1st Thessalonians*, chapters four and five, though it follows traditional lines, is well expressed and on the whole convincing. I tend to agree with Findlay's interpretation of 5:1 against Bailey, however, and this of course says much relative to the whole matter of "times and seasons." I have never been convinced that Paul is saying in this letter that he expects to be alive at the "second coming." What he says *twice* is rather—of those of us who are now *alive and are left*, it is to be said, etc. I am not certain, moreover, that Bailey has quite

caught the meaning of either Paul or Enslin relative to the "to the effect that the day of the Lord has come" clause in 2nd Thess. 2:2. For myself I agree with Enslin's understanding of Paul's words but not with his deduction relative to the epistle's authorship therefrom.

Purdy's exegesis of *Hebrews* is generally convincing. This statement applies to his treatment of Christ and Melchizedek as to other parts of the exegesis. However, this reviewer thinks it unnecessary to go to Philo or the Talmud or elsewhere for a vindication of the author's use of the figure of Melchizedek, inasmuch as our Lord himself employed Psalm 110 as applicable to the figure of the Messiah, as the tradition of the church expressed in Synoptics, Acts, Paul, Peter, and *Hebrews* bears abundant testimony. It was but one step from the employment of v. 1 to that of v. 4 as applying to Christ and surely our author could have taken this step without resorting to Philo! Particularly is this the case if he was acquainted—as the argument of the epistle may well suggest that he was—with the "Covenanter" sect's claim that the Messiah would come "from Aaron and Israel." If Apollos, who knew "only the baptism of John" (Acts 18:25), was acquainted with the thought of that sect through his contacts with the Baptist, then it would almost seem as though his epistle were directed against their claim relative to the Levitical associations of the Messiah.

And this leads one to the remark that this reviewer was looking eagerly throughout the volume for some reference to the Qumran sect and to the relevancy of their teachings for an understanding of both Paul and *Hebrews*. Surely the discovery of the Dead Sea Scrolls has at the very least necessitated a reorientation of much of our thinking here. One can scarcely speak any longer of the asceticism, angelology, and legalism of the Colossian heresy (Col. 2:16-23), of the "sons of light" of 1st Thess. 5:5, or of *Hebrews*' "new covenant" (9:15) outside the context

provided by the new discoveries. This reviewer anticipated that at all events some sort of reorientation of these problems relative to the new finds would be made in the present volume but it almost seemed that its authors had conspired to bypass the Qumran finds! Admittedly it is too early to arrive at more than tentative conclusions on the subject but this commentary is written for the coming generation. And that generation will no doubt discover that Philo and the Alexandrians generally were but an "incident" in the development of contemporary Jewish thought.

JOHN WICK BOWMAN

San Francisco Theological Seminary

The Growth of the Pentateuch. By IMMANUEL LEWY. New York: Bookman Associates, 1955. 288 pages. \$4.50.

It is always valuable to have time-honored theories tested and we are in Dr. Lewy's debt for the provocative and stimulating criticism which he has given to the commonly accepted Pentateuchal theories. Only twenty-seven verses in the Pentateuch are placed by him after the fall, presumably added by Joshua the high priest c. 520. There is no independent P document. Instead Dr. Lewy finds two priestly annotators at work, Pn and PC. The latter comes from Hilkiah. His is the latest hand in the Pentateuch and introduces the whole corpus of priestly legislation.

Dr. Lewy finds two strata in Deuteronomy, ED and JD. The former comes from the north, is more lenient toward the Canaanites and reflects a prosperous national economy. The author is Elisha. He readapted the harsh provisions of the old Covenant Code which goes back to Samuel and combined with it various other legal collections. This ED was brought into Judah after the fall of Samaria. The southern revision JD was concerned with centralizing the worship, getting rid of the last vestiges of pagan idolatry, and adding the diatribes against the Ca-

naanites. Elisha is also responsible for E. This is not a separate source but merely an annotation of the earlier J.

Contemporaneous with Elisha in Israel was Jehoiada, the priest and kingmaker of Judah. He has given us Pn which is interested primarily in the narratives. Before Pn other priestly redactors had been at work, Zadok and Abiathar, priests in the time of David. These revisers, to whom the symbol Jp is given, regarded the basic Pentateuch document N as portraying a religion "too sublime and soft." Accordingly they annotated it to make it suitable for use as a priestly textbook. For Dr. Lewy, the author of N, the prophet Nathan, was a great artistic and spiritual genius. Each of the forty-five stories which come from him dramatizes profound human observations. Nathan wrote with the intention of instructing his pupil Solomon in those practices which make for a wise ruler. We might add parenthetically that Nathan had no better fortune with Solomon than Socrates had with Alcibiades!

Dr. Lewy's thesis is closely reasoned and represents a detailed study of the text as well as the literature devoted to it. The book would have been improved by a bibliography and a more consistent reference to the literature on the subject. It would have been easier to follow if the author had begun with Moses rather than ending with him. A certain amount of overlapping and repetition was inevitable as a result. On the other hand the book is thoroughly indexed. This reviewer remains unconvinced. It is only possible to mention a few points of dissent. Jeremiah 7 and 8 do not need to refer to the Priestly Code. They can apply equally well, if not better, to Deuteronomy or even to forged copies of that work. If Hilkiyah were disillusioned with Deuteronomy, why did he bother to have it referred to the king? Also there does not seem to be time between 621 and 608 for both Deuteronomy and the Priestly Code.

The attempts to find authors for the vari-

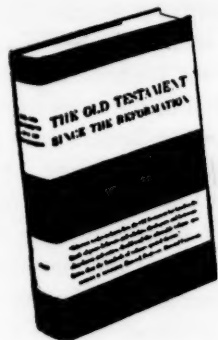
ous documents are more ingenious than convincing. We are told that Nu. 16:36-50 fits completely the character and outlook of Hilkiyah, but there is little in Kings to bear this out. Likewise, to say that Nathan was responsible for the absence of sacrifices at the coronation of Solomon overlooks the fact that the ceremony was performed as quickly as possible to forestall Adonijah. Does Lev. 19 really betray the feminine hand of Huldah? Is the chapter, or the prophetess, any more sympathetic and sensitive than Hosea or Jeremiah? Elisha is regarded as kind and tender-hearted on the basis of 2 Kings 8 and therefore the appropriate author for Deut. 20. Yet he was responsible for the blood bath of Jehu and he was angry because Joash shot only three arrows and would therefore smite Syria only thrice.

CORWIN C. ROACH

Kenyon College

From Faith to Faith. By B. DAVIE NAPIER.
New York: Harper & Brothers, 1955.
xxii + 223 pages. \$3.00.

If in times past Old Testament scholarship was obsessed with the task of ascertaining the literary and historical processes by which the Old Testament came into being, it is in these days equally absorbed with the task of discovering its meaning. This reviewer suspects that within the past few years the typical member of N.A.B.I. has repeatedly readjusted his book budget to make provision for the purchase of yet another of the ever so many outstanding volumes which have sought to come to grips with the problem. Let him prepare to adjust the budget again. Davie Napier's little book is great. The associate professor of Old Testament at Yale Divinity School distinguishes himself in the publication of this his first book. He has something to say and he communicates it in a fresh and vigorous and even exciting style. There is no hint of pedantry. There are no clichés. More than that, Professor Napier has the rare gift



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of lucidity without compromise of scholarship and has written a book which any intelligent layman can understand.

To be sure, *From Faith to Faith* is in a sense not unlike many other recent studies in the Old Testament which have sought to show the inadequacy of higher criticism to solve the real problem of the Old Testament and have suggested that we ought to look at it in the light of an achievement rather than a becoming—a unified whole rather than the accumulation of sequential parts. But Napier's distinctive contribution is to take the several main types of Old Testament literature—myth, legend, history, prophecy, and law—and to demonstrate convincingly that common themes and theological presuppositions underlie them all; that in and through them all a steadfast faith in creation, a doctrine of human sin and divine judgment, a covenant faith, and the theme of redemption and consummation occur and re-occur. With a devotion to the literature of the Old Testament which he could not possibly conceal even if he would, he presents a stimulating study of what the faith of Israel really was—and is.

In the myths of Genesis 1-11, Napier finds not so much etiological as theological purpose, though, of course, he would admit of some etiological influence and motivation. In the legends of Genesis 12-50 he sees the pattern of Israel's faith. The stories of the patriarchs are shaped by Israel's history. The Abraham stories are seen as being read and interpreted in Israel as a personalized account of her formative faith during the formative period of her nationhood. The Jacob stories are interpreted as having been shaped by Israel's experience during her autonomous existence. Just so, in the Joseph stories, Napier thinks he sees a comparable relationship with that third phase of Israel's history, the Exile.

The essay on History will be especially helpful to any who still concern themselves

primarily with the priority of source traditions in the historical books. It has to do chiefly with the age of the United Kingdom and Israel's interpretation of the event of the monarchy and premises that Israel's historians ought to be understood in terms of Aristotle's definition of a poet—one "who distilled from the chronological catalogue its essence, its universal judgment and meaning" (p. 108). It is, for instance, not logical to judge so-called "later sources" as less valuable than earlier one on the ground that the "later" are interpretative. So, insists Napier, are the first, and the logical explanation of the admittedly contradictory accounts in I Samuel of the institution of the monarchy is to be found not in the conclusion that they were compiled in different centuries but rather in the assumption that the two sources represent conflicting contemporary interpretation. The entire discussion is to this reviewer the most stimulating and provocative in the book.

Readers of *Interpretation* will remember having read the essay on Law in that publication (Vol. VII, No. 4, October 1953).

This book of Napier's, in addition to all that it offers of itself, serves as another reminder of how antiquated are the current and standard Old Testament Introductions. We are in a new day in Biblical studies, and there is no *Introduction* which properly reflects it.

BERNARD BOYD

University of North Carolina

Studies in the Gospels: Essays in Memory of R. H. Lightfoot. Edited by D. E. NINEHAM. Oxford: Basil Blackwell, 1955. xvi + 262 pages. 30s.

In his introductory essay the Editor gives a vivid portrait of Dr. Lightfoot, a farmer who became the honored editor of the *Journal of Theological Studies*, a churchman who had small concern for ecclesiastical position, a scholar scrupulously honest in his search

for truth, and gifted in the use of clear and simple language.

Of these twelve essays four are related to the Gospels in general; four are definitely related to Mark, and two to Luke; and two deal with a persistent problem in the relationship of Luke and Matthew.

L. H. Brockington, "The Septuagintal Background to the New Testament use of $\delta\delta\epsilon\alpha$," shows that the New Testament reflects nothing of the classical meaning of the word, but takes over and builds upon the LXX usage. C. H. Dodd, "The Appearances of the Risen Christ: an Essay in Form-Criticism of the Gospels," expounds the two types of narrative which Form-Criticism finds in the Gospels: the concise, which contains a central corporate tradition of the church; and the circumstantial, which gives room for the individual variations of the story teller. D. M. MacKinnon, "Sacrament and Common Meal," thinks that the common table fellowship of Jesus with the outcasts of society, and indeed each everyday meal, was a type and image of the call to the Messianic banquet. H. F. D. Sparks, "The Doctrine of the Divine Fatherhood in the Gospels," finds in the 187 Gospel references to God as Father, that God is generally referred to as the Father of the Messiah, occasionally as the Father of the disciples, but never as the Father of mankind.

J. C. Fenton, "Paul and Mark," indicates that Paul and Mark, for a time companions, came out of the same world and have much in common in their thinking and message. C. D. Kilpatrick, "The Gentile Mission in Mark and Mark 13:9-11," interprets Mark 9:11-13 as declaring that the gospel is to be preached to the Jews among all nations but asserts that at no point does Mark disclose any interest in giving the gospel to the Gentiles. T. W. Manson, "Realized Eschatology and the Messianic Secret," argues that the Messianic secret of Mark is the nature of the task of the Messiah, the manifestation of

the kingdom. D. E. Nineham, "The Order of Events in St. Mark's Gospel—An Examination of Dr. Dodd's Hypothesis," affirms that neither in Mark nor in any writing of the early church known to us is there any substantial evidence to support the view that Mark follows the historical order which he found in his sources.

C. P. M. Jones, "The Epistle to the Hebrews and the Lucan Writings," finds marked similarity in the language and much common doctrine in Hebrews and Luke and regards Hebrews as the "soil-basis" of Lucan thinking. G. W. H. Lampe, "The Holy Spirit in the Writings of St. Luke," sets forth the operation of the Holy Spirit as the central dynamic in Luke's accounts both of Jesus and of the expansion of the early church.

A. M. Farrer, "On Dispensing with Q," argues that only in Luke 9:51-18:14, which reports events and discourses apparently out of joint, is there even "a shadow of a basis" for assuming Q, but that in fact the source here is Matthew, redistributed in blocks. C. F. Evans, "The Central Section of St. Luke's Gospel," believes that the clue to Luke 9:51-18:14, which is derived from a number of sources, is "he set his face to go to Jerusalem" (9:51), and that Luke's use of Matthew here is "the indispensable explanation of what he does."

These essays prevailing, but not inclusively, reflect the interest of a considerable segment of present-day English New Testament scholarship in the historical and literary backgrounds of, and the typological symbolism of pattern and language in, the Gospels. They are not always convincing in their interpretation of the facts presented; but they are carefully wrought, and they challenge our thinking. The one in whose memory they are published would have read them with searching interest.

JOHN W. BAILEY

Berkeley Baptist Divinity School

The Origin of the Gospel of Mark. By HAROLD A. GUY. London: Hodder and Stoughton (New York: Harper), 1955. 176 pages. \$2.50.

According to Carlos Baker, noted literary critic, the triple-function of a book reviewer is to notify, to interpret, and to judge. First, then, let me notify the reader that Professor Guy's book is much more important than its size indicates. His problem is how and why the book of Mark was produced. He divides his work in four parts. *Part I* states the problem. Starting with the importance of Mark which results from the view that it is the earliest Gospel and that according to Form Criticism, it came from the first generation of Christians, Guy continues with an analysis of Papias' famous passage on Mark. He illustrates from Mark the claim of Papias that the book is disorderly and yet has some topical and chronological order. *Part II* suggests solutions for the problem. Some scholars hold to a definite geographical time-ordered plan. Others treat the Gospel as theology. The Form Critics see the Gospel as a collection of fragmentary episodes. None of these suggestions sufficiently explains the order and the disorder of Mark.

Part III undertakes an account of the origin of Mark. This is the largest, the original, and the decisive section of the book. It builds on Dibelius' claim that the Gospel was preached in its earliest form. Mark is a narrative Gospel which gives evidence of its origin in the spoken word of preachers who faithfully reported their stories of Jesus, but with comments added by the narrator. Guy provides a brilliant analysis of many passages to illustrate his thesis that oral material was immediately antecedent to Mark. This oral material was probably then put into written form but in isolated units, on separate sheets of papyrus. (Mark's paragraphs neatly fit into such lengths.) Finally, a compiler, probably John Mark, collected these materials but left his task uncompleted for some unknown reason. This accounts for the disorder

of Mark. Then an editor finished the book by copying on a roll the existing sheets, inserting other matter, mostly teaching, at suitable points and linking together the separate episodes by editorial words, phrases, or sentences. Guy lists these editorial statements for 14 chapters of Mark. The editor, who had esteemed Mark, did not venture to alter the papyrus sheets and issued the completed book under Mark's name. Mark reported episodes told by Peter though the present book probably contains comments and materials from others.

Part IV deals with the consequences of this viewpoint about Mark. The preacher, the compiler, and the editor were all concerned to hand down the "good news of Jesus Christ." However, this viewpoint of the Gospel, the work of "many men," explains Papias' claims for an accurate but disorderly account. It clears Mark of the charge of incapacity to complete a book such as its present inconsistent state indicates. It helps greatly to explain three problems in Mark: (a) its repetitions; (b) its abrupt opening; (c) its unusual ending at 16:8. This theory throws light on the purpose of Mark which was to proclaim the good news of Jesus Christ. However, the compiler did not seek to reproduce Paul's message, while the editor was more directly acquainted with his preaching.

It might be argued that since Mark, the compiler, is known to have been a companion of Paul, that it is going far afield to claim that the editor had more direct knowledge of Paul. It might be thought that Guy has constructed parts of his position on too many suppositions though they are reasonable. But his whole position is set forth with clarity, with vigor, with thorough analysis of Mark, and with knowledge of other critical scholars. This book will command interest, questions, and admiration from all who want to know the origin of Mark.

DWIGHT MARION BECK

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The Drama of the Book of Revelation. By JOHN WICK BOWMAN. Philadelphia: Westminster Press, 1955. 155 pages. \$2.50.

Good books on the Apocalypse are very rare. This makes the present volume all the more welcome.

Too many would-be interpreters of the Book of Revelation bog down in a mire of details. Professor Bowman has avoided this danger in admirable fashion. He sketches for us the broad lines of interpretation and leaves us with the feeling that we have caught the vast panoramic sweep of the whole.

The mechanical layout of the book adds much to its appeal. Throughout the volume the reader finds on the left page an idiomatic translation of a short section of text and on the right page a brief, vigorous interpretation of it. One thus moves along rapidly in both his reading and understanding.

As the title of the book indicates, the Apocalypse is presented in the form of a drama. Dr. Bowman finds seven acts, each with seven scenes. While some might question the validity of the outworking of this scheme at particular points, feeling that the outline has sometimes been artificially imposed on the text, the general impression one receives is that the writer has discovered an important clue to the understanding of the book. No one would try to deny the significance of the number seven in the Apocalypse, and this thoroughgoing application of it seems justified.

In the face of seeming to be presumptuous the reviewer would like to raise two or three questions. On page 105 the author states that the Battle of Armageddon "is a battle of opposing cultures waged by opposing ideologies." On page 133 he equates the Battle of Armageddon with the Great Tribulation as a war of ideologies which "began with the incarnate life of our Lord and lasts through the entire history of the church."

Without falling into the pitfall of a literary interpretation of the symbolical lan-

guage of the Apocalypse, one is yet constrained to ask whether the Atomic Age has not compelled us to allow the *possibility* of literal mass destruction in the physical world. The language of apocalypse has taken on at least a measure of new significance since Hiroshima.

Again, on page 141, the author equates the "first resurrection" with the new birth of John 3:7. Is this all that the phrase means?

In spite of these minor points of disagreement we recommend the volume heartily as a sane presentation of the main meaning and message of the Book of Revelation. The original translation and the bird's-eye view of interpretation are both very well done.

RALPH EARLE

Nazarene Theological Seminary

The Rediscovery of the Bible. By WILLIAM NEIL. New York: Harper & Brothers, 1954. 255 pages. \$3.00.

A book is valuable if it says something important at a time when it is needed. This book on the rediscovery of the Bible is both significant and timely. It comes at a time when we need the Bible desperately and yet are so confused about the nature of the Bible that we are unable or unwilling to listen to its message.

Laymen as well as professors of Bible and religion will welcome this book, which so simply and clearly takes us through the maze of biblical criticism, sorting and crystallizing its results, and then carries on beyond criticism to indicate that in its present status the Bible is once more a book to which the church can look for life. The author, who teaches in the department of biblical studies in the University of Aberdeen, comes to this task with the unusual combination of scholarly competence, a simple and straightforward message, and a vigorous style.

The rediscovery of the Bible, he says, has taken place in two stages: (1) The recent

critical and scientific rediscovery of the Bible undertaken by liberal scholars of the nineteenth century, which, although it destroyed some of the reverence men had felt for the Bible, nevertheless provided the clarification of the nature of the Bible necessary to men living in a scientific age; (2) the present theological rediscovery, which in what Professor Neil calls "the post-critical era" is presenting us with a view of the Bible as a record of significant events through which God has revealed himself to the world—a view that restores to the Bible its uniqueness, its unity, and its historicity, that were all but destroyed in the critical era.

The book is made up of four parts. There is first of all a statement of the importance of this rediscovery of the Bible because of the peculiar needs of our time. This is followed by a scholarly, non-technical summary of the results of scientific and critical Bible study. Here the author describes the modern critical position on the Old and New Testaments, the contribution of archaeology to Bible study, and the reconstruction of the text of the Bible. Then comes an analysis of the contribution of biblical theology with its deeper and more positive understanding of the biblical message. "A fresh wind has begun to play about this whole subject," says the author, leading to fresh and important conclusions. The Bible is emerging again from the hands of its critics as a record of events through which God is believed to have spoken to man, and to be still speaking to us today. Part four, "The Emergent Picture," presents the author's account of the biblical story as a whole as it now appears in the light of the two "rediscoveries"—the story of the faith of Israel beginning with the creation and ending with the universal mission of the Christian Church. The author brings his work to a conclusion with the warning that the timeless message of the Bible must not be hidden under thought forms of any age but must be made clear and relevant in every age—God's plan to recreate the world, as revealed in the

life of a tiny and otherwise unimportant nation.

At a time when scholars are concerned with the problem of de-mythologizing the Bible and some laymen are still confused over the issues of the monkey-trial of Tennessee, it is remarkable to find a book which so skillfully cuts through both the fundamentalism of the one and the advanced thought of the other, and provides a ground on which both may stand. This book will mean a great deal to a great many people. For some it will be an introduction to the kind of study they have longed for and have feared to undertake. For others it will be a welcome review of a mass of materials they have seldom seen with such clear perspective.

RACHEL HENDERLITE

Assembly's Training School

The Biblical Doctrine of Man in Society.

Ecumenical Biblical Studies No. 2. By G. ERNEST WRIGHT and an Ecumenical Committee in Chicago. London: SCM Press Ltd., 1954. 176 pages. \$1.50.

The nucleus of this study consists of papers and reactions presented at seven two-day sessions of biblical scholars in the Chicago area, rewritten and supplemented by Professor Wright. By the required smallness of the publication, the participants and editor felt constrained to treat the Bible as a "unity" and, except in extreme situations, give no attention to "variety in viewpoint and situation among the biblical writers" (pp. 9-10). No attention is given to "the question of the relevance of the data here discussed to the modern Christian and the modern Church" (p. 12).

The first two chapters despair of "society," which is "alienated from God" and "under the power of sin and death" (p. 31) in a world that is under the power of Satan rather than God (p. 59). Chapter III sees hope only in groups of the "elect" that are

basically withdrawn from society, the *qahal* of Israel in the Old Testament and the *ekklesia* or *laos* in the New. With its stress on "election" and being "called," as well as its hopeless view of man as a depraved sinner, this study might well be called a neo-Calvinism, as it revives much of the jaundiced view of that prototype. Speaking of pride, is there any brand more deadly than pride over the supposed election of one's self or one's group? Would it not seem rather that all people and peoples have been "called" and "elected" by God to salvation, but that spiritual Israel and the church form companies of those who have responded in distinct ways to the call of God?

It is doubtful if the world is so pagan or society so hopeless as the first two chapters maintain, or the church so righteous as chapter III suggests. Chapter IV, "The People of God in the World," is the valuable part of this study. It states that the person who embodies the religious spirit must accept a responsibility for all society, that it is not proper to try and withdraw from the world into either a segregated society or eschatological contemplation, that both economic and political life must be permeated by religious principle, with free cultural interchange between the religious community and its environing society.

This reviewer is distressed at finding the Pentateuch quoted more often than the gospels, Deuteronomy more often than the four classic prophets of the eighth century, and three sayings by Paul to every one by Jesus. Too much of this study is "pre-Christian" and "post-Christian." Perhaps the World Council must decide whether the Ecumenical Church will be priestly and Paulist or whether it shall be built around the greatest ideas of the prophets and Jesus. He contemplated no company of the redeemed but called all who were touched by the spirit of God to move out into society as a leavening influence. In

light of this failure to give adequate treatment to the views of Jesus, there would seem to be need for another monograph on "Jesus' View of Man in Society."

ROLLAND E. WOLFE

Western Reserve University

New Testament Faith For Today. By AMOS N. WILDER. New York: Harper and Brothers, 1955. 186 pages. \$2.50.

This work is a contribution to the discussion which was aroused by Rudolph Bultmann with his proposal to discard the mythical forms in which the Christian gospel was stated by the New Testament writers. Bultmann called it *Entmythologisierung*. Behind that proposal lay his awareness of the gulf which has arisen between the modern mind and the message of the Christian faith. This indifference, if not hostility, toward the gospel had resulted in large part from the obsolete mythical vocabulary of the New Testament. Among these outmoded concepts were such ideas as the flat earth with Sheol below and heaven above; Satan and the hosts of demons, together with the implied possession and exorcism; the virgin birth, literal miracles, ascension and descensus, along with extreme forms of the idea of atonement; and especially the materialized idea of eschatology with a physical return of Christ.

Wilder treats Bultmann's suggestion with sympathetic insight, freely recognizing the difficulties of many of these ancient notions, and he writes with a sensitive awareness of the bewilderment of a generation which is unable to comprehend what the New Testament has to say. Yet he cannot go all the way with Bultmann, although by the time he reaches the end of his book he has himself deftly removed and cast aside not a few of the ancient ideas, or at least has discarded the ways in which they were expressed.

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his own poetic literary gifts, Wilder presents the case for the use of imaginative language in expressing the meanings of faith. One finds it impossible to part with the expressive symbols which lend wings to the imagination. The very nature of faith itself associates it inevitably with highly symbolical forms of communication, and the spirit of man has ears that are able to hear them.

It is always necessary for every generation to restudy and refine its symbols, but no generation can live without its own variety of imaginative language. But it is equally necessary to keep in mind that the message of the Bible is a revelation which occurred in certain contexts of specific historical situations. The revelation which was given in these particular expressions of struggle, triumph, and defeat thereby acquired the form in which it was expressed. This revelation cannot be understood apart from the historical experience in which the Word of God was heard. The Christian faith is a religion of history. The Word of God is in fact the voice of One who speaks through actions. God is always in process of becoming incarnate in history. One must know the history in order to hear the voice.

The three great voices of revelation in the New Testament are those of Jesus, Paul, and John and, although each is responsive to the urgencies of his own situation, there is no real disparity between their conceptions of the gospel. The radical idea of the *parousia* is the good news which all of them bring. Even John, in spite of his new mystical apprehension, retains this central faith, and Christian faith cannot discard its eschatological myth. Yet "we may venture to modernize his [Jesus'] words and say that he was announcing a sublime Tomorrow for mankind."

The book scintillates with fine insights and its literary style is worthy of them.

S. VERNON McCASLAND

University of Virginia

One Body in Christ. By ERNEST BEST. New York: The Macmillan Company, 1955. xii + 250 pages. \$4.00.

This study aims to set forth the relationship between Christ and the Church according to Paul. The answer it expounds lies somewhere beyond the bounds of my horizon of understanding. I timidly venture to suggest that it is, therefore, too profound to be of much practical importance. I do not profess competence to pronounce on the truth of views I cannot understand.

Paul's phrases describing the relationship of the Church to Christ are all taken as metaphors (hence Deissmann was mistaken in taking "in Christ" too literally), but these metaphors together teach a union between Christ and the Church that goes beyond Deissmann's concept of the mystical union between Christ and the individual believer!

"Christ" is conceived as a kind of group personality which includes Christ and all the believers. That is, "the whole group of believers with Christ forms a single person—and this person is Christ, whose members are the bodies . . . of the believers" (p. 76). Thus "the married person who is one *person* (italics mine) with his wife brings her within the one person who is Christ; this seems to be the meaning of [1 Cor.] 7:14" (p. 77).

But, "Christians do not lose their personalities 'in Christ'; . . . their personalities are not fused with Christ's. . . . Their separate existence is not diminished in the slightest. . . ." (p. 23).

Moreover, this completely-separate, completely-united relationship between the various personalities within the all-inclusive person "Christ" is a relationship which completely transcends time. ". . . All the saints, both of the Old and New Testaments, rose with Christ. . . . They were not all alive then—some were not physically born, others were already physically dead—but all were present in Christ's inclusive personality" (p. 64). It is in this sense that "the Church came

into being with the resurrection of Christ" (p. 64).

On the ontological nature of the Church, the only conclusion possible, from this kind of beginning, is that "the Church, or the community of believers, is thus identical with Christ; the Church is Christ" (p. 78).

But, to complicate matters further, membership in the soteriological unit which is the Church (the corporate personality of Christ) does *not* insure salvation. It only makes salvation possible. Many people are "in Christ" who are not believers, and therefore do not share in his redemption. "An adequate theological discussion of this would . . . draw us too far away from our present purpose" (p. 78).

The author is a Presbyterian minister in Ireland. The book is an amended Ph.D. thesis presented to the Queen's University in Belfast. The method is that of literary exegesis of the key passages in Paul's letters (including Ephesians). In places this is helpful and illuminating. It sometimes leads to a conclusion that might not be very desirable (but which is accepted unquestioningly because it's *there*). For example, the Christian is bound to a double standard of conduct and attitude: "The attitude which he [the Christian] adopts to those who are in Christ will differ from his attitude towards those who are *not* in Christ; there will be certain duties which he owes to those in Christ which he does not owe to others" (p. 20). This savors of certain doctrines developed by the Jesuits in the Jansenist controversy. This double standard is complicated by the presence of the unredeemed in Christ as well as the redeemed.

The Church as an extension of the Incarnation is specifically rejected, basically because we must, at all costs, "preserve the once-for-allness of the events which happened under Pontius Pilate" (p. 197). Incarnation and Atonement cannot be separated, and the sufferings of Christians "cannot be regarded as possessing any atoning value"

(p. 196). Furthermore, the Church is imperfect, and an imperfect incarnation is impossible (by his definition) (p. 197). Rather than the Church being the continuing incarnation, the Biblical evidence would better support the "picture of each individual Christian as continuing the incarnation," but "this conclusion cannot be accepted" (p. 197).

The thesis thus rests partly on sound exegesis but also on categorical pronouncement of what we can or cannot allow. The emergent view is ultimately a mystery. I doubt that it represents Paul faithfully, and I do not see how it will carry us much closer to a *working* understanding of ecumenical problems.

LINDSEY P. PHERIGO

Scarritt College for Christian Workers

The Septuagint Bible: the Oldest Version of the Old Testament in the Translation of Charles Thomson. Ed., rev., and enlarged by C. A. MUSES. Indian Hills, Colo.: Falcon's Wing Press, 1954. xxvi + 1426 pages. \$6.50.

Charles Thomson (1729-1824), one of the founding fathers of the USA, was an excellent Greek scholar and a man of deep religious convictions. It was but natural that in 1789 he should resign as secretary of the Congress to devote all his time to what he considered a more glorious task, that of rendering the Greek Old Testament as accurately as possible into acceptable English. This work finally appeared in 1808 and was acclaimed by many if not most scholars of the day as a brilliant achievement. In 1904 it was reprinted by Pell, and again in 1907. Copies of these are, however, not readily available, and a new edition was thought justified.

Muses has sought to modernize Thomson's edition in a number of ways. Verse numbers corresponding wherever possible to AV have been inserted into the text; the text has also

been entirely reparagraphed, which will doubtless facilitate its reading. Another less happy revision is the capitalization of all pronominal references to the deity, a course which I feel Thomson as a faithful Greek scholar would have repudiated indignantly. Beyond a few further incidental revisions the Thomson text is faithfully reproduced.

In fairness to readers of this review I must, however, make two strictures. The first concerns the short introduction which the editor has added. The book would have been much better without these pages since they contain a mass of out-dated materials as well as outright errors of fact. The Letter of Aristeas may be evidence for a Philadelphus date for the Greek Pentateuch; the story itself is usually considered to be propaganda. To quote Swete (*Introd.*) as though supporting the Aristeas story of the origin of the LXX is unwarranted. He should have been fully quoted, since he gives a good critique of it (pp. 9 ff.). Hody was not the first to question the historicity of the Aristeas Letter; it was de Vives in 1522. Actually Swete concluded his discussion by saying, "the great majority of modern scholars, and perhaps all living experts, recognize the unhistorical character of much of the story of Aristeas." To refer to the MT in 1954 as a text "no earlier than 100 years after the Christian Era had begun" is in the light of the Qumran texts completely misleading. What "biblical papyrus scrolls" the editor had in mind I do not know. It was not the sixth but the fifth column of the Hexapla that was Septuagintal. Thomson did not translate the N.T. (appearing as Vol. 4 in his translation) from Ms. Vatic. 1209, but from the Textus Receptus of the Elzevirs.

My second stricture concerns the justification for the republication of an English rendering of the Greek Old Testament. The use of the Greek text is, of course, basic to the text criticism of the Hebrew Old Testament as well as to an examination of the work as a product of the Hellenistic Age in its own

right. An English rendering can serve the textual critic no useful aid; it can render the student incalculable harm by stimulating slovenly habits of reliance on a crutch instead of a diligent comparison of the Hebrew and Greek texts. Such a translation can hardly harm the expert, but then experts will find little use for such a work.

JOHN WM. WEVERS

University of Toronto

THEOLOGY

Demythologizing and History. By FRIEDRICH GOGARTEN. New York: Charles Scribner's Sons, 1955. 92 pages. \$2.50.

This short but significant book by the Professor of Theology at Göttingen University is written to help us understand what the new demythologizing theology, spearpointed by Rudolf Bultmann, seeks to do. The main point is that Bultmann is endeavoring to put in true perspective the historical reality upon which Christianity depends for breath and life. His new theological approach in no way seeks to destroy Christian faith and belief, as some of his opponents erroneously assert, but rather endeavors to expose the reality upon which that faith rests that it may be livingly used in one's existence now.

The demythologizing theology remains a mystery until we understand that it is dealing with the Christian view of history. History is generally misconceived by orthodoxy as a subject-object pattern in which we as subjects stand off and survey the objective events of Christian history, regarding them as standing outside ourselves. For the most part, that is the way Christians generally have understood history, thinking of it as specific events tied to a particular *locus* through which flowed an "historically incomprehensible essence" coming from a supramundane source. Through such objective history, it is claimed, the Christian is led to all reality.

What he needs to know, primarily, therefore, are the past events in their exact occurrence. Objective discernment becomes the passion of such an historian.

In contrast to the subject-object history of orthodoxy, Bultmann and his friends assert that Christian history is grasped only when it is existentially apprehended. That is to say, history is not an object for the knowing subject to look upon, scrutinize, and apprehend; rather it is found in the meaning of those events for our existence as registered in the *kerygma* of the church. The *kerygma* consists of the proclamation and witness provoked by the actual historical events through which "God turns with grace towards mankind and their world." Thus, for Bultmann, while the objective historical facts are important, since without these there would be no history, also of crucial importance is "the historical interpretation of these facts as a possibility of human existence." Therefore, the study of history is concerned not alone with what happened, but also, and ultimately, with the meaning of those events for our existence. To put it concisely, for Bultmann history is the flow of event plus meaning. That is why he is so earnestly interested in the *kerygma* of the New Testament. It contains the meaning of the historical events for our existence. It is that which we need. Hence the existentialist's is the only true interpretation of history.

There are many more suggestive ideas in this treatise by Prof. Gogarten, but only one more will be mentioned. That is the idea that since history is event plus meaning each man is responsible for history. All human existence is of an historical character. History can know fulfillment "only with man's own being." So we do not stand off to one side as spectators and watch history flow by. On the contrary, history flows through us, is in the making in us, and therefore we are responsible for it. Or, perhaps more truly, we stand inside history, never outside of it. Therefore it flows through and rests upon us.

In relation to the New Testament, Bultmann's view of history implies that the meaning of the event of Jesus Christ, registered in the *kerygma*, must enter my existence where its meaning is taken up to condition all my thought and life. Only then does his history become my responsibility and my life. Thus true faith is born and I know that God has in truth "turned His fatherly heart towards me." Such becomes the significance of Jesus' history and cross to the believer.

We can indeed be thankful to the theology professor of Göttingen for this illuminating treatment of history and its meaning. His clear discrimination between the subject-object and existentialist views of history will do much to banish the misunderstanding which is widespread concerning the demythologizing theology.

GEORGE W. DAVIS

Crozer Theological Seminary

On Authority and Revelation. The Book on Adler. By SOREN KIERKEGAARD. Translated by WALTER LOWRIE. Princeton: University Press, 1955. 205 pages. \$4.50.

"A Cycle of Ethico-Religious Essays" is the other subtitle of this work which completes the translation of the author's works into English. It is significant that this task of translating Kierkegaard, hailed by some as a literary event of the first magnitude, should be completed just as Kierkegaardian scholars around the world were preparing for various gatherings to mark the centennial of the great Dane's death, namely, Nov. 11th, 1955.

The occasion for the writing of this book, of which Kierkegaard himself says that it can "be read only by theologians," was the defrocking of a priest, Adler, who claimed to have had a revelation. Kierkegaard's many other writings bear testimony to his great interest in the question which was at the very core of the troubles of his age, viz., that of

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authority. Indeed, his whole authorship is precisely a trenchant analysis and a constructive offering having to do with how and why people live. Kierkegaard's philosophical works point to the **existential nature of life** and truth, and his devotional studies stress the contemporaneity of the living Christ. Whether we take him as philosopher or as theologian, we must see that all he has to say is grounded in the study of the nature of authority. The aesthetic life is based on nothing beyond itself; its authority is that of immediacy; the ethical life revolts against immediacy, but its reach exceeds its grasp, for it wants authority but hasn't got it. Only the religion of Christianity posits the true authority for either of these stages or spheres of existence and redeems them from meaningless despair.

Kierkegaard maintained that authority was the last thing that his age wanted to hear anything about. Man had done away with one authority after another. Kierkegaard was aware of the impending crisis which has since shaped up in the twentieth century—in which we have witnessed various totalitarianisms and communism itself substitute absolutes and man-made authorities for those cast down. His plea was simply that man must be re-won to the true and only real Authority there is, the King of kings Himself.

One great value of this book is that it will surely correct the prevailing falsehood, among others, that Kierkegaard was merely a subjectivist, hence a relativist, in ethics and religion. Actually he stresses an objective givenness in Christianity, known to himself, perhaps, more than to any other man in his time.

The ever-widening circle of discerning and enlightened "individuals" who have already felt the impact of Kierkegaard upon their lives will surely rejoice in that, by some strange and uncanny stroke of that Destiny he seems to have known so well, his best wine, as it were, has been kept to the last. Here at last is an instance of an author whose

works all pointed, in a sense, beyond themselves to something yet to come, but who hasn't let us down at the end.

DONALD V. WADE

*Knox College,
University of Toronto*

Fools for Christ. By JAROSLAV PELIKAN.
Philadelphia: Muhlenberg Press, 1955.
172 pages. \$3.00.

Jaroslav Pelikan of the Federated Theological faculty of the University of Chicago has written another in the swelling tide of books on the theological interpretation of culture. *Fools for Christ* is an attempt to analyze the relationship of the *holy* (by which Pelikan really means the God and Father of our Lord Jesus Christ) to the values of culture as summed up in the *true*, the *good*, and the *beautiful*. Chapters one and two deal with the problem of the relation of the holy and the true with special attention to Kierkegaard and Paul. Chapters three and four analyze the relation of the holy and the good with reference to Dostoyevsky and Luther. Chapters five and six treat the connection between the holy and the beautiful with special attention to Nietzsche and Bach.

One theme runs throughout: man is always tempted to fall down and worship his own cultural creations, whether intellectual, moral or aesthetic, through identifying them with the transcendent God (the holy). But the holy is not to be identified with the highest good, the ultimate truth, or the sublimely beautiful. It transcends them all and yet is their ultimate ground.

The plan of Pelikan's book is clear and simple, the theological objectives are sound, and many insights into the problem of culture are forthcoming, but there is also much to which one must take exception. Pelikan is so taken by his theme of cultural idolatry that he frequently overstates his case and succeeds only in beating down a straw man. For ex-

ample, in analysis of Dostoyevsky's legend of "The Grand Inquisitor" he argues that the sin of the Inquisitor was his preference for the good over the holy as represented in the person of Christ (pp. 77ff.). But it is certainly doubtful that the Inquisitor's insight into the good was the most profound of which man is capable. Pelikan weakens his case by not granting to man's moral insight its true depths and profundity; he tends to equate it with a kind of moralism that quickly turns into legalism. Similarly in the analysis of the true (which is never clearly defined) Pelikan seems to equate truth with propositional knowledge which is readily available to and manipulatable by man. Nowhere does he recognize what many philosophers have had the humility to admit: that the ideal of Truth transcends every attempt to reach it and thus has a quality of ultimacy in it. To attempt to exalt the holy by comparison with inadequate views of man's ideals of goodness and truth results actually in the damning of the holy by the faintness of one's praise, and it certainly will not convince anyone of his own idolatry; it is doubtful if very many bow the knee to idols so obviously impotent as these.

The analysis of beauty is less subject to this criticism, doubtless because, as Pelikan himself admits, he is much more sympathetic to the seductive claims of the beautiful (cf. pp. 128, 143). But even here, particularly in the treatment of Nietzsche, Pelikan tries too hard to make his case—and thus actually weakens it. Thus, he drags up the old chestnut about Nietzsche's insanity resulting from his nihilism (p. 143). It is disappointing, too, to observe the author hammer home once again the view that it was, of course, the Greeks who were the original sinners in all three of these areas (pp. 11, 67, 118f.).

Despite these limitations (as well as a tendency to redundancy and lack of clarity in spots) the book serves the very useful function of bringing into focus in a somewhat different and suggestive way the problem of the

theological interpretation of the values of human culture.

GORDON D. KAUFMAN

Pomona College

The Deep Things of God. By SIDNEY SPENCER. London: George Allen and Unwin Ltd., 1955. Distributed by Macmillan. 118 pages. \$2.00.

This is an excellent book with a high level of good sense and insight, one to be commended heartily as essays in liberal religion, written by a liberal Christian who seems to have an equal concern for both parts of the phrase. It is a good book for Unitarians whose freedom and resulting diversity in views heightens the profit of such a book; for any who look askance at the Unitarians in fear there can be no religious fellowship of value between them, since it makes clear that a basis exists to make such a fellowship quite rewarding; for any who have real concern for the vital issues of religion.

The material of the book is arranged under four headings: Problems of Theology, Mysticism, Jesus and His Teaching, and Religion and Society. Among the themes discussed in the first section are: "Love and Omnipotence," "God, Miracle, and the Reign of Law," "Materialism, Old and New," "Christianity and the Old Testament," and "Are Unitarians Christians?" In the discussion of the first topic Spencer notes that in the face of many evils in our world, "we cannot believe in a God who is primarily a God of power" (p. 10). A much more distinctively Christian attribute is in the word, "God is love." "It is the essence of the Christian faith that the love which suffered and died upon the cross is the revelation of God" (p. 12). To this emphasis the author keeps recurring.

He returns to it in the essay, "Are Unitarians Christians?" If we are to be bound by a view of the essentials of Christianity adopted in former times, he reasons, what

time should we choose? Should it be the time which gave us the historic creeds, the fourth and fifth centuries, "when Christianity had lost much of its spiritual power and its ethical idealism? In early centuries Christian thought was far more fluid, less rigid" (p. 38) than it later became. To be sure, the Apostolic Church was not in the modern sense Unitarian; but neither was it, by traditional standards, orthodox. He quotes C. J. Cadoux, "Paul never loses sight of the distinction between Christ and God" (p. 38). He quotes H. Bulcock, a Congregational minister, as saying, "It is not a Jesus born of a virgin, working astounding miracles, breaking forth from the tomb who really manifests God" (p. 39). Modern thinkers of many different churches agree in rejecting the idea that God is revealed supremely in such ways, by means of a nature, a substance apart from his humanity. "The Christ principle (sacrificial love) is the God principle" (Miall Edwards in *The Lord of Life*). He concludes, "Christianity, I believe, centres in the Cross of Christ. The Cross is the symbol of the love which faces rejection and suffering, and gives itself to redeem and save . . . the love of Christ . . . the revelation of the very Heart and life of God" (p. 40).

It is not surprising that this emphasis is the gist of the chapter on "The Cross and After." "The abiding Resurrection—the rising of the soul of Jesus, not from the tomb, but from the cross into union with God. It is because the cause of Christ is the cause of love that it can never fail." This refrain recurs in the chapter which construes Jesus as a poet, not in the sense of rhyme or rhythm, feet in a line, but of the parallelism distinctive of Hebrew poetry. His ethical ideal channeled to us by these means reached us not apart from but through his human nature—"divinest when most human."

The author is friendly to mystics, especially to William Law, an Anglican contemporary of John Wesley. He sees the possibilities for Christology in identifying Jesus and

the Inner Light, and describes him as "the greatest of all mystics or God-possessed souls" (p. 58). For instance, he sees the birth of Christ not merely as a Palestinian event of hundreds of years ago; "it is something which happens whenever men turn in love and faith to God, so that the Christ-life is born afresh in their souls" (p. 60). Many, the reviewer included, would be far more sympathetic to Heiler's distinction between prophet and mystic than Spencer finds it possible to be. Spencer surely knows Wesley's well-known criticism of Law's mysticism, and while it deserves a serious discount, it has in it something that should give him a more critical mind toward this topic.

IRWIN ROSS BEILER

Allegheny College

The Protestant Tradition. By JOHN SELDON WHALE. Cambridge: University Press, 1955. xv + 360 pages. \$3.75.

This book includes substantially the T. W. Currie Lectures delivered at Austin Presbyterian Theological Seminary in 1953, and the L. W. and M. Hill Family Foundation Lectures delivered at St. Olaf College in 1954. It is a very helpful statement of three fundamental types of thought which have contributed to the nature of Protestantism: that of Luther, Calvin, and the sects. Interestingly enough, the Episcopal form of Protestantism as a unique type is not analyzed. In addition to this analysis of the historical foundations of Protestantism, Professor Whale also views historically three leading issues before contemporary Protestantism: the problem of toleration and Roman Catholicism; the problem of church and state; and the oecumenical movement.

The book is written from a point of view similar to that of many contemporaries who are critical of recent theological liberalism and appreciative of the insights of the Reformation tradition. It is especially helpful to have the sectarian position isolated and dealt

with as a unique theological position. Although its uniqueness has been recognized for some time in scholarly works like that of Troeltsch, it has too frequently been neglected in more general studies of Protestantism which may come into the hands of the general student and the layman. In this regard Professor Whale has performed a real service. His treatment of the sectarian position, however, is somewhat critical for he is much aware of the theological dangers of such individualism, subjectivism, and nominalism, and thus he does not present the sectarian position in as favorable a light as might be done.

An underlying concern throughout the book is the problem of freedom and order. Professor Whale realizes, and this is quite compatible with his critique of liberalism, that the problem of order and the danger and limits of freedom can be and are appreciated in our day as they were not but a short time ago. Thus he concentrates on this problem as it was faced by Luther, Calvin, and the sects, and as we now face it in the issues before contemporary Protestantism. There is implicit, throughout his discussion, the problem of authority as a central issue for the Protestant theologian.

There is also a mixed attitude toward philosophical activity, which would seem to be characteristic of the reformed tradition. He shows some appreciation for the anti-Greek, anti-speculative, anti-metaphysical aspect of the Reformation tradition. Yet he is frequently aware of the significance of philosophical issues for the realm of theology, which is evident from his recognition of the theological significance of such categories as substance, will, nominalism, and realism. Yet the issues of contemporary thought do not lead him to make any particular correlation of theological orientation with philosophical categories.

The reviewer regrets that in regard to most of the issues discussed Professor Whale chose to play so exclusively the role of his-

torian, and so slightly the role of creative theologian. Nevertheless, while theological solutions are not proposed, the teacher, preacher, and layman may well find this a most educational book for indicating the theological background of some of the central issues which we now face.

HAROLD A. DURFEE

American University

CHURCH HISTORY

A Basic History of Lutheranism in America.

By ABDEL ROSS WENTZ. Philadelphia: Muhlenberg Press, 1955. viii + 430 pages. \$5.00.

Few denominations present to the historian a greater challenge or a more bewildering complexity than does Lutheranism in America. The major prophets are not clearly distinguishable from the minor ones, while yesterday's splinter group may today be part of a large and influential ecclesiastical organization. To explore the primary sources requires no mean linguistic talent in addition to the usual qualities of endurance. And because of many ethnic singularities, the assessment of the Lutheran impact on economics, sociology, politics and theology—in short, on American culture—is defiantly difficult.

Through this three-dimensional maze, Professor Wentz of Gettysburg Seminary steadily leads his reader, supplying along the way a great deal of pertinent statistical and organizational data. The partitioning of his history into six periods is determined in part by the development of the denomination, in part by the development of the nation. Some of the problems discussed, such as the clashing views during the slavery controversy, are common to the majority of America's religious bodies. Others, for example the intricate synodical development, are less general. The dispute regarding the doctrine of predestination, the confessional diversity, the fluctuating relationships with other commun-

ions, the painful, creeping transition to the liturgical use of English, the tardy alertness to social issues—these and other major matters occupy the author's attention. Happily, an index and helpful bibliography are included.

Unhappily, the basic history of Lutheranism in America is yet to be written. Historical understanding and interpretations are here wholly lacking, as the author repeatedly explains movements or moods in terms of "the spirit of the times." ("The times were not favorable," "a new spirit manifested itself," "the spirit of unrest and intolerance was abroad in the land"). At the beginning of each of the six parts, the author provides a brief "general background" which seems to be largely ignored thereafter; no substantial effort is made to weave the essential background into the continuing narrative. It is a much-mooted question whether institutional religion is an agent or a victim of social change, but this story invariably and probably unfairly suggests the latter.

Value judgments by the author are, of course, unavoidable; indeed, they are welcome. They would, however, inspire far greater confidence were supporting evidence to be found. Since there are no footnotes whatsoever, such statements as the following (which may after all be accurate ones) would seem to invite elaboration if not corroboration: "Dr. John Caspar Velthusens's 'Helmstaedt Catechism' . . . was full of the spirit of German rationalism" (p. 74). "The spirit of unionism was partly the off-spring of religious indifference" (p. 74). "One by one the churches withdrew from interdenominational organizations which, for the most part, permanently disappeared from American Christianity" (p. 107). "Very few of the nineteenth-century immigrants from Europe, German or Scandinavian, went to the southern states, because the newcomers wanted to avoid a society that supported the institution of slavery" (p. 168). The Lutheran churches in America "developed a

high degree of initiative in ordering their religious affairs, cultivated the spirit of religious freedom, and moved more easily than many other colonists toward an independent church" (p. 25). Some church historians might question the unqualified assertion that the social gospel "taught that a man can be saved by a change in his social environment" (p. 327), that the Oxford Movement was a "trend toward Rome" (p. 103), or that the Maryland Synod "Abstract" of 1844 "omitted or repudiated all distinctive Lutheran teachings" (p. 141).

Expressions that cry out for definition are found with disconcerting frequency: "the pure Lutheran interpretation of the gospel" (p. 209), "a true Lutheran service" (p. 230), "the Lutheran idea of Christian unity" (p. 286), "a distinctly un-Lutheran liturgy" (p. 74), pietism, rationalism, puritanism, unionism and independentism. The term "Unaltered Augsburg Confession," first found on p. 12, is not defined until p. 239. Reluctance by Lutheran churches to express the social implications of the gospel is explained in terms of their remaining "true to their conservative genius" (p. 326); a later expression of these implications is justified as a setting forth of "the fulness of the gospel, as Luther taught it and as Lutherans understand it" (p. 336).

More a chronicle than a history and more suggestive than basic, Professor Wentz' detailed, earnest account points with most pardonable pride to a people worthy of full attention and to a field of American church history white unto harvest.

EDWIN S. GAUSTAD

Shorter College

Free Churchmanship in England, 1870-1940.

By JOHN W. GRANT. London: Independent Press, 1955. 418 pages. 19/6.

The English Independents of the Congregational and Baptist persuasion reached the

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summit of their power and influence in the last quarter of the nineteenth century. Since then their decline has been both steady and inexorable. John W. Grant, in this book, has sought to spell out the reason for this decline and to trace decade by decade the unhappy story of disintegration. He finds the answer in the almost complete breakdown of the doctrine of the church which had sustained and given meaning to their corporate life.

It is an almost incredible story that he has to tell. In 1870, he points out, both denominations still retained, in large measure, the carefully articulated doctrine of the church which had been formulated by their forebears, but fifty years later it had been so eroded that practically nothing of the older doctrine remained. The strong sense of the church as a corporate community had been replaced by the notion that the church was "nothing more than an association of persons for spiritual objects." The disciplines of church life were discarded. The distinctions between minister and layman were glossed over, ordination was neglected, and the sacraments were made optional or administered perfunctorily. Symptomatic of the decay that had set in was the way in which ministers minimized the act of the church in calling them to their office and depended solely upon their own popular gifts to gain them status before the congregation. No longer having much regard for the church themselves, the Independents ultimately discovered that their churches were held in little regard by everyone else.

According to Grant, the disintegration was the consequence of a rising tide of individualism, fostered both by Evangelicalism and theological liberalism, which undermined the whole structure of church life. Evangelicalism, he suggests, had no real concern beyond rescuing the individual sinner from perdition and it depended primarily upon voluntary societies to effect this rescue, while theological liberalism was committed to a funda-

mental uncertainty as to the faith upon which the church was grounded and accepted no serious responsibility for theological instruction, leaving it to the individual to work out his own salvation as best he could. As early as 1887, R. W. Dale, noting these trends, marvelled that the churches had been able to survive at all.

Grant believes that the only hope for the continued survival of the English Congregationalists and Baptists is for them to return to the Reformed churchmanship which had sustained their common life for the greater portion of their history. He is encouraged by developments in this direction within both denominations, but beyond these signs of promise he offers no prediction for the future.

WINTHROP S. HUDSON

Colgate Rochester Divinity School

WORLD RELIGIONS

The Conflict of Religions. By PHILIP H. ASHBY. New York: Charles Scribner's Sons, 1955. xiii + 225 pages. \$3.50.

Professor Ashby has set for himself the task of describing the conflict both within and between the four leading religions of the world—Christianity, Islam, Hinduism, and Buddhism. The book offers a discussion of the salient features of each religion in terms of its "encounter with the present," that is, with contemporary science, politics, economics, and secularism; a description of the doctrinal tensions between rival creeds and denominations; and a taste of something of the rich variety of thought in each religion. Additionally, there is material dealing with the conflict between religions on such matters as the sources of religious knowledge, man and human fulfillment, theories of reconciliation between man and God, and a last section entitled "Beyond Conflict." The book is something of a critique and an appraisal; it is not intended, nor can it serve, as a beginner's text, and it is difficult reading for the reader

who lacks background for understanding the meaning and nature of the conflict.

From the "Suggested Readings" at the end of the book, it is obvious that the writer is well versed in the literature of the subject. His field is the History of Religions, which he teaches at Princeton, and he has done recent travelling in the East. Many of his observations—that Buddhism is not world-denying, in spite of what is said in textbooks; that the Eastern religions have been greatly weakened by sectarianism; that there are vital distinctions separating Northern and Southern Buddhism—are worth emphasizing because significant.

The third part of the book is a penetrating analysis of the epistemology of religious knowledge. It focuses attention on the claim made in all religions of the operation of a Holy Spirit, a higher intuitional knowledge, a "revelation" which is the heart of each religion.

The author calls for a cooperation among the religions which demands of none of them that they abandon what in each is unique and true. There is the fine thought that "Beyond conflict, Buddhism, Hinduism, Islam and Christianity can find a harmony in the fundamental presuppositions which lie at the base of their separate structures. If they recognize that this harmony is not all-embracing but yet is fundamental and essential, and if they are willing to forget past conflicts in an enthusiasm for new accomplishment and greater service, these religions can lead mankind out of the darkness of today into the light of tomorrow. By invitation to man to lift his eyes beyond himself they can defeat the political-philosophical-social-technological secularism" (p. 210). He says that specific programs cannot be formulated and then imposed on those who would seek to cooperate. The suggestion is offered that three principles are worth our serious consideration in bringing about a closer relation: *exchange of thought, common worship, and spiritual fellowship with cooperation in freedom*. In these he

finds the possibility of rising above the present conflict among religions. He observes that for too long the Western conception of truth has been considered the norm by which other religions are to be judged (p. 41). Hence, "the greatest challenge to the present day student of philosophy and religion [is] the attainment of an empathy into the thought world of the East or the West, whichever is not his own" (p. 42).

While in no way gainsaying the positive value of Dr. Ashby's book, it seems to this reviewer that in seeking to bring the four great religions closer to each other, the author's suggestions suffer from being tenuous, and it might be said that his sights are not raised high enough. Exchange of thought, common worship, and cooperation in freedom can be meaningful only if the genuine votaries of each religion can be satisfied in truth and from experience; it is the same love and truth and beauty which is at the heart of all things; and each religion, in its own way, is a vehicle for the manifestation of the Divine. The writings of Hindu, Buddhist, Sufi, and Christian mystics reveal a unity of inspiration and action which can be shared in life and a unity which is above conflict. Dr. Ashby mentions that "mysticism is a factor which is present in each of the leading religions," but dismisses that phase of the subject with the thought that Eckhart and St. John of the Cross and Shankara and Rabia and Ramakrishna were members of their own religion first and only secondarily, mystics. The role of mysticism in the reconciliation of the various religions should not be minimized. Thus, it is worth noticing that the monks of the Order of St. Benedict, now in India, operate on the premise that the closest connection with Indian spirituality possible for the Christian religions must be in terms of the ideals of a contemplative order aspiring after an *experimental* knowledge of God,—true mysticism indeed. Writes Bede Griffiths, O.S.B. from India, "We cannot enter into the Eastern tradition, unless

we are prepared to meet its representatives on the level of contemplation."

Dr. Ashby's attempt to clarify the nature of the existing conflict among religions and to search for something deeper than the usual social and political differences encourages us to think that in our time much will yet be done to bring together men and women of aspiration and goodwill who, regardless of creed or color or race, aspire to bring to life the Truth which is one but which manifests itself variously.

JOSEPH POLITELLA

Kent State University

RELIGIOUS EDUCATION

The Task of Christian Education. By D. CAMPBELL WYCKOFF. Philadelphia: Westminster Press, 1955. 172 pages. \$2.75.

The Task of Christian Education by Dr. D. Campbell Wyckoff is an extremely readable book written to clarify some of the confusing ideas concerning theory and practice in Christian education today. The work is more interesting since the author does not come from the usual theological seminary background but studied at Columbia University and received the degrees of B.S., A.M., and Ph.D. from New York University.

Dr. Wyckoff's philosophy of Christian education is that of nurturing for the Christian life. He seeks to explore the problems of this point of view, examine available resources, outline its patterns, and show its practical application to curriculum, methods, organization, and leadership training. The author has two purposes in mind—(1) "The first is to try to clear up some of the confusion that exists today in Christian education theory and practice. (2) The second is to provide a guide for Christian educators in getting acquainted with their task and carrying it on."

The book is divided into five parts. The reader will benefit most if he keeps its plan in

mind. Part One is an introduction, and then goes on to deal with current issues in Christian education—in theory (Chap. I), in aims (Chap. II), and practice (Chap. III). In Part Two the author deals with the most outstanding aspects and doctrines of the Christian life—the need for life that is Christian (Chap. IV), Faith (Chap. V), the Bible (Chap. VI), the Church (Chap. VII), growth of power to believe (Chap. VIII), and the reality of Jesus Christ (Chap. IX). In Part Three the writer seeks to interpret the meaning of personality and the ways in which personality may become fully Christian—(Chap. X, XI, XII). This leads to a comprehensive statement of the fundamental theory of Christian education—(Chap. XIII). Part Four considers the more specific details of practice—curriculum (Chap. XIV), methods (Chap. XV), the responsibilities of the individual, the home, the church, the school, and the community (Chap. XVI). This part concludes with a consideration of emerging opportunities—(Chap. XVII). Part Five is a final statement on the underlying philosophy of Christian education—"The Nurture of the Christian Life" (Chap. XVIII).

The résumé of the work gives a clear picture of the discussion. Hence, here it will suffice to lift up a few interesting parts of the work. In the opening part, Dr. Wyckoff suggests that, "To reduce the confusion in Christian education it is essential that we rethink our purposes in line with sound educational procedures and a sound theology." A choice part of the discussion on educational procedures is the masterful definition of Christian education by the late Dr. Hamilton of New York University's School of Education—"Religious education is the guided process of helping growing persons to achieve at each stage of their growth such habits, skills, attitudes, appreciations, knowledges, ideas, ideals, and intentions as will enable them at each stage to achieve an ever more integrated personality, competent and satis-



DIVINE HEALING:

fact or fiction?



Christianity has been from the very beginning a healing religion. The healing powers of Jesus—of which the Cross Potent above became the symbol—were one of the evidences of the power of the Kingdom. Healing also occupied a place of importance in the early church.

The symposium in the Spring issue of *RELIGION IN LIFE* discusses the theology and practice of healing today. **John Pitts**, minister of the First Welsh Presbyterian Church, Wilkes-Barre, Pennsylvania, writes of the rising interest among church people in healing and notes its manifestations in both Catholicism and Protestantism—including the television popularity of Oral Roberts.

Cyril Richardson, professor of church history, Union Theological Seminary, New York, formulates a theology of sickness, in which he looks at physical illness as the realm of Satan, the consequence of sin (though not necessarily the particular individual's sins), and as the occasion for revealing God's glory. **Don Gross** is an Episcopal rector in Pittsburgh, and writes about healing in his own church and other churches in that area.

The final article is by **Paul E. Johnson**, professor of psychology of religion at Boston University School of Theology, who describes a survey of Protestant church practice of healing made by Charles Braden, and points out that remarkable healings also happen through pastoral counseling.

In this same issue of *RELIGION IN LIFE* other thought-provoking writers discuss a variety of topics from the Christian point of view—to keep you informed, to stimulate your thinking, and to help you better understand the ramifications of the Christian message to the contemporary world.

RELIGION IN LIFE

A Christian Quarterly of Opinion and Discussion

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fying living in their social environment, and increasing co-operativeness with God and man in the reconstruction of society in a fellowship of persons." The definition clarifies the aims.

As to sound theology, Dr. Wyckoff states the essentials of the Christian faith as follows: "We believe in an incarnate, risen, living Lord and Redeemer. We believe in a faith and way of righteousness, truth, and love. We believe in the supreme reality of the triune God: the Father, gracious and almighty; Jesus Christ, his only Son, the living Word and the living Lord; and the Holy Spirit, ever-present, motivating and guiding."

The author seeks to cover a great deal of ground in so few pages. Many important subjects are only mentioned or briefly discussed. This is a deficiency in the book. Also, other important matters are not considered. However, the writer does maintain his purpose and gives a complete picture of the task of Christian education in such a way that it is stimulating and broadening. It will cause new vision, develop the imagination, and create promising possibilities.

WRAY WILSON STICKFORD

Baldwin-Wallace College

SOCIOLOGY OF RELIGION

Religion in Crisis and Custom. By ANTON T. BOISEN. New York: Harper and Brothers, 1955. xv + 271 pages. \$4.00.

Anton Boisen, one of the creative minds of our time, has pioneered again and again on frontiers of religious adventure. As the first chaplain in a mental hospital, he has brought a new understanding of mental illness and its relation to religious experience. As founder of clinical pastoral training he has opened a new dimension in theological education. In his research and writings he has shown the exciting possibilities of empirical and scientific study of religion.

Twenty years ago he published *The Ex-*

ploration of the Inner World (New York: Harper & Brothers, 1936) in which he showed that the crises of personal life such as acute mental illness are serious attempts to solve deeply significant problems and to reorganize one's life radically as in religious conversion. Here he brought the insights of psychiatry to bear upon Christian theology.

Now in the present book he shows how social crisis may induce a religious awakening among whole populations. Complacency is shattered, and when the values of life are challenged by such a crisis, persons are compelled to think about fundamental problems with a new sense of urgency. New depths of experience are revealed, and life is reoriented to spiritual values which before may have been overlooked. The discoveries of such times are then absorbed into the established churches or become the charter for the forming of new religious groups.

To explore this hypothesis he has conducted field studies of the Pentecostal religious groups that doubled their membership during the economic crisis (1928-1936). They came from strata of society which felt they were not welcomed in the older churches and felt that their needs were not met by the formal traditions. They reacted against the liberalizing and secularizing tendencies in the older churches; they sought a message for the sick and distressed soul that would actually make a decisive difference in their lives. Their religion was not to change the world or improve economic conditions, but to change themselves, to release the burden of guilt and to open a way to new birth and eternal life.

Then tracing the history and psychosocial character of denominations, the author followed these religious movements beyond the crisis as they carried insights won in time of stress into the settled patterns of custom and church tradition. Religious groups have both a creative and conservative function to quicken new insights and to conserve them in the ongoing stream of custom. This is

demonstrated in American Protestantism which comes under special scrutiny in such characteristics as its use of religious assemblage, sanctity of the family, faith in popular education, expression of religious zeal in the daily work, and yet constituting a super-social fellowship.

This book will be a welcome resource to teachers in sociology of religion and psychology of religion. The inter-relating of social, psychological, and religious factors comes here to a systematic unity. The wealth of empirical data, the careful scholarship, the clarity of expression, and the fertile quality of the theory will commend it to teachers for research and classroom use. We shall be hearing more of his thesis that "religious experience is rooted in the social nature of man and arises spontaneously under the pressure of crisis situations."

PAUL E. JOHNSON

Boston University School of Theology

CHRISTIAN ETHICS

Ethics of Decision. By GEORGE W. FORELL. Philadelphia: The Muhlenberg Press, 1955. xiii + 153 pages. \$2.50.

Prof. Forell divides his book into two parts: first, the life of man under the Law; and second, the life of man under the Gospel. In the first section of the book the more formal aspects of ethics are treated—the concept of freedom, the sources of ethical standards, the ethical subject—man, and the function of the law. The second half of the book contains a reinterpretation of the Ten Commandments in the light of the Gospel following the pattern laid down by Luther in his *Treatise on Good Works*.

As "an introduction to Christian Ethics" seeking to mediate to the common reader many of the insights of recent theological thought this little book is admirable. The need to transmit the labyrinthine ways of contemporary theologians so that they may

be grasped by the intelligent lay reader is patent. More than this, Forell has given us many sharply perceptive insights particularly with reference to the way in which allegiance to non-Christian systems of ethics qualify and pervert Christian ethical thought and action. Likewise the evangelical expositions of the Decalogue offer timely observations upon the persistent problems of ethical conduct. For example, the misunderstanding of the significance of property in both Marxism and laissez faire capitalism is succinctly put. "To the Communists private property is the metaphysical source of all evil; to the capitalists it is the metaphysical source of all good" (p. 137).

While there is a consistent emphasis upon the practical relevance of the Christian ethic, there is nonetheless a certain facileness in much of Forell's discussion, an inadequate recognition of the difficulty (and sometimes the impossibility) of applying the Christian ethical ideal to a stubborn social situation. Though Forell is evidently aware of the dangers of constructing a religious ethic of legalism, his espousal of a natural moral law "as part of the structure of the world in which we live" (p. 85), as well as his presentation of the content of the ethical life of the Christian in terms of an exposition of the Ten Commandments, exposes him to the danger of a new legalism. Jesus' insistence upon the double commandment to love exhausts all that is contained in this reinterpretation without this risk. An emphasis upon Christian *agape* is notably absent from the volume.

Perhaps the primary defect in the book is the failure to distinguish between philosophical and existential approaches to the problems of ethics. For all the evident acquaintance with the thought of Emil Brunner, particularly in his understanding of the *imago dei*, Forell has apparently forgotten Brunner's observation that the primary ethical question for the Christian is not, "What is the good?" but "Who can do it?" There is

a lingering suspicion that the book suffers from the attempt to "put together" gleanings from an academic textbook such as C. H. Patterson's *Moral Standards* and Brunner's radically evangelical discussion in his *Divine Imperative*.

CHARLES E. CRAIN

Western Maryland College

BOOK MAKING

The Hand-Produced Book. By DAVID DIRINGER. New York: Philosophical Library, 1953. xii + 603 pages. \$15.00.

On the jacket it is stated that this work is "A companion to 'The Alphabet,'" which it certainly is, and the author promises further volumes on *The Printed Book* (p. 405) and *Illumination and Binding* (pp. 208, 304). A listing of the eleven chapters and total pages devoted to each gives some idea of the book's scope as well as its limitations: 1. The Book in Embryo (13-52), 2. The Earliest Systems of Writing (53-78), 3. Clay Tablet Books (79-112), 4. Papyrus Books (113-169), 5. From Leather to Parchment (170-227), 6. Greek and Latin Book Production (228-274), 7. The Book Follows Religion (275-335), 8. Outlying Regions (I): Ancient Middle East, Central and Southern Asia (336-381), 9. Outlying Regions (II): The Far East and Pre-Columbian America (382-438), 10. Anglo-Celtic Contributions to the Development of the Medieval Book (439-543), 11. Appendix—Inks, Pens and Other Writing Tools (544-563).

As may be seen, over a hundred pages are devoted to Medieval English and Irish manuscript book preparation. Anyone primarily interested in Continental production for the same period will be somewhat disappointed by the absence of similar information; the reviewer feels that this omission is only partially compensated for by the statement "If the present work is translated into other languages—Italian, French, German, Span-

ish, Dutch, and so on—it would be the author's desire to add a chapter on the development of the book in the country concerned" (p. viii).

One is given a glimpse of European book preparation, especially in the Appendix, where reproductions of Medieval illuminated manuscripts are used for illustration. However, use might have been made of such famous 13th century illuminated works as those showing Marie de France writing, Alfonso X of Spain and his court holding curious scrolls, or Joinville or Ramon Lull presenting their books to important patrons. Such miniatures would seem to be more pertinent than the scene from the 15th century Italian manuscript of Virgil's *Opera* (p. 262), charming as it is.

The book is profusely and beautifully illustrated; some reproductions have already appeared in *The Alphabet*, but there is a wealth of new ones which are very clearly printed. There are half a dozen excellent photographs of the 'Ain Feshka cave and the Dead Sea scrolls (pp. 178-179) which are all the more timely since the publication of Edmund Wilson's *The Scrolls from the Dead Sea* (New York, Oxford Press, 1955, 121 pp.); and Millar Burrows' *The Dead Sea Scrolls* (New York, Viking Press, 1955, 435 pp.). Certain chapters, II, III, and the section "Pre-Columbian Central America and Mexico" of IX, are essentially condensations from *The Alphabet*. The last-mentioned section has benefited considerably from a consultation of J. E. S. Thompson's *Maya Hieroglyphic Writing*. (Washington, D. C., 1950.)

Doubtless *The Hand-Produced Book* will remain a basic work of reference for many years. However, something of the author's dilemma, when important new material is published after his work is in press, is to be seen in the "Post-scriptum" (p. 274) at the end of the important chapter "Greek and Latin Book Production," where Dr. Diringer takes into account Carl Wendel's *Die grie-*

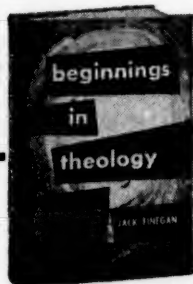
chischroemische Buchbeschreibung verglichen mit der des vorderen Orients (HALLISCHE MONOGRAPHIEN, No. 3, Halle (Saale), 1949). But in a short note it is almost impossible to evaluate properly a work of such important implications. Dr. Diringier tells us, "He [Wendel] emphasizes the importance of Mesopotamian book-production in the history of the book, particularly its indirect influence on Greek book-production. He suggests that the Asiatic [sic] peoples, and particularly the Lydians, as well as the Phoenicians, may have been the mediators between Mesopotamia, Syro-Hittites and Hurrians, on the one hand, and the Greek World on the other." Dr. Diringier points out that, in spite of vast evidence adduced, Wendel's arguments are not conclusive. Nevertheless, problems of great scope are suggested by the above quotation ranging

from the introduction of clay tablet writing in Minoan Crete to the peculiarities of Hittite cuneiform. The reference to the Hurrians reminds us of these far-ranging people of the mid-second millennium B.C. who, while absorbing much of their neighbors' culture, maintained their ethnic identity and who seem to have served almost as cultural catalysts. Perhaps the expedition of Seton Lloyd the past summer to the Arzawa site in Western Anatolia will soon shed further light on some of these problems.

In conclusion, *The Hand-Produced Book* is a fascinating study which at times provides greater understanding of topics as diverse as the Manichaean and Mandaean sects and Korean culture as reflected in their book preparation.

D. W. MCPHEETERS

Syracuse University



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Book Notices

THE BIBLE

The Key Concepts of the Old Testament. By ALBERT GELIN. Translated from the French by George Lamb. New York: Sheed and Ward, 1955. xiv + 94 pages. \$2.00.

This study deals principally with the concepts of God, covenant, Messiah, personal salvation, retribution, and sin. As an amazing amount of material has been concentrated into these few pages, it should be especially valuable in study groups as offering the greatest amount of theological truth, of the highest quality, in the smallest space. One finds here a lucidity in presentation not encountered in contemporary Protestant writings on Biblical theology. Inasmuch as this book is strictly objective, and refers to no Catholic dogmas, it is as usable for Protestants as for Catholics. In spite of its simplicity, this work is thoroughly scholarly and from beginning to end presents a wholesome theology, which is more than one can say for most writings in this field today. Unique original rhythmic translations are offered at key places. Copious references at the ends of sentences keep the writing anchored to biblical passages, and make it useful.

The following samplings give the flavor of the book. Pere Gelin stresses the "discovery of God" as much as "the revelation of God" (p. 16) and recognizes "real Messianism" as well as "personal Messianism" (p. 48). During these days when Protestant theology makes almost a shibboleth of "community," this author reminds us that the "idea of solidarity" becomes constructive only as it is "subject to criticism, correction, and refinement" (p. 67). "As the idea of God gets profounder, the idea of sin is delved into more and more. It is in a way the reverse side of the idea of God" (p. 84). The prophets were "pioneers in the matter of religious individualism" (p. 67). A memorable statement is that "universality" is "the most genuine feature of God's plan" (p. 62). The book ends with his definition of the Old Testament as "an immense aspiration, an ever-increasing desire for unity with the living God."

ROLLAND E. WOLFE

Western Reserve University

The Outspoken Ones. Twelve Prophets of Israel and Juda. By DOM HUBERT VAN ZELLER. New York: Sheed and Ward, 1955. x + 195 pages. \$3.00.

This author, a Catholic monk at Downside Abbey, England, wrote these twelve essays on the "Minor

prophets twenty years ago, and they are only now being published. On the Protestant side there is heavy dependence upon Farrar's *Minor Prophets*, and on the Catholic side upon the works of Fr. Hugh Pope. The great German commentaries are never referred to. This book is addressed to the "lay reader" who "has a shrewd guess that there is more in the Bible . . . and who wants to do a little deep-sea diving on his own" (p. x).

The twelve chapter headings are arresting, e.g., "Jonah, the Querulous," "Nahum of the Single Thought." The writing is spotty, parts being humdrum, and other sections the peak of inspired utterance. Perhaps a third of the book treats the prophetic messages, another third is devoted to moralizings and "homilizings," and a final third consists of imaginative biography. An example of the last is the day when Nahum did not come down from his room, people went up and found him dead, and the room filled with a dazzling light (p. 106). Another of these biographical imaginings pictures Habakkuk at his "kitchen range" in the cell where he cooks, writes, and prays—busy about his pots and pans, as "a strong smell of spiced herbs floats out over your shoulders" (p. 117).

This book is decidedly Messianic centered, and page 105 seems to state that Jesus "had wrought it in" the prophets "so to prophesy." Although the author admits that the various prophets were different, he regards them as all on the same high level. He accepts traditional views and dates for the prophets in canonical rather than historical order, the great Zechariah 9-14 (pp. 176-7). By arranging the prophets in canonical rather than historical order the great historic sweep is missed as one passes from the early to the late ones. Because scripture references for quotations are not given except in the last few chapters, the usability of this work is thereby considerably lessened. The author's special interest in priestly prophets and priestly scenes leads to disproportion. For instance, twenty-two pages are devoted to each of the small prophecies of Habakkuk ("who gives us Christianity" p. 123) and Haggai, while only eighteen and seventeen pages are devoted respectively to the books of Amos and Hosea, each of which is more than three times larger and many times more significant.

Especially notable is the description of the auction scene when Hosea bought his wife back, and the trip home (pp. 14-15). In treating Joel, the author goes into the ecstasy of a treatise on fasting. Jonah was "the comic," the "quicksilver," who preferred to

deliver "soft messages in the silken ears of kings" (pp. 34-6). Perhaps the most classic description in the book is that of the clash between Amos and Priest Amaziah, in which the former finally "was hounded down the street and out of the city gates" (pp. 38-47). The value of this work lies in such inimitable imaginative reconstructions.

ROLLAND E. WOLFE

Western Reserve University

LANGUAGE AND TEXT

Aids for the Beginner in New Testament Greek.

By WALTER E. STUERMANN. Tulsa: printed privately, 1955. 46 pages. n.p.

As stated in the Foreword, this mimeographed "manual is not intended to replace a grammar textbook," but is "a compilation of auxiliary aids for the beginner in New Testament Greek." The first fourteen pages of these aids deal briefly with such items as are found in almost any beginning Greek grammar, as the alphabet, vowels, consonant combinations, syllabification, accent, proclitics, enclitics, negatives, prepositions, conjunctions, particles, etc. The last thirty-one pages discuss the verb.

There is nothing in the manual regarding the use or declension of the article; the declension of nouns, pronouns, or adjectives; nor adverbs, including their comparison.

A beginning student will probably find the following features of this manual most helpful: the condensed nature of the material for ready reference, the diagram illustrating the meaning of prepositions, the list of eighteen words used in the optative mood in the New Testament in at least forty-nine of the sixty-seven examples of this mood in the New Testament, the profiles of the mi-verbs, the principal parts of a list of 133 verbs used most frequently in the New Testament, the lists of verbs used respectively in the New Testament over 200, 100, 50, 25, and 10 times, and the list of words on the last page whose paradigms a beginning student should master.

E. ROBERT ANDRY

Butler University

The Gospel Text of Cyril of Jerusalem. By J. HAROLD GREENLEE. Copenhagen: Ejnar Munksgaard, 1955. 100 pages. Kr. 16.

This monograph is Volume XVII of *Studies and Documents*, edited by Silva Lake and Carsten Høeg. It is an examination of the Gospel texts in Cyril's writings in an endeavor to throw some light on the diversified nature of the "Caesarean" text. Cyril's Gospel evidently testifies to a local text in use in Jerusalem in the fourth century. In separate chapters, Greenlee inspects Cyril's texts of Mark, Mat-

thew, Luke, and John, and he gives us in each case a chart of the variants from the chief manuscript families. In general, Cyril's text in all four Gospels is discovered to be Caesarean (P-division type) with an affinity, except in John, for the Neutral text (rather than the Western) and for Sinaiticus (rather than Vaticanus). It is supported by the Georgian and Armenian versions and is in general agreement with Origen and, in a lesser degree, with Eusebius. Throughout the Gospels, the variants which Cyril did not accept are predominantly of the type preferred by Wescott-Hort. Greenlee concludes that the local text of Jerusalem at the middle of the fourth century was the Caesarean text.

WALTER E. STUERMANN

University of Tulsa

THEOLOGY

Foundations of Christian Knowledge. By GEORGIA HARKNESS. Nashville: Abingdon Press, 1955. 160 pages. \$2.75.

Dr. Georgia Harkness' latest book attacks a new topic but with her usual clarity and persuasiveness. This new topic is the "examination of the sources of our faith and certainty." In short, here is a study of Christian epistemology. Her reason for writing is her belief that "clarity of conviction helps rather than thwarts bold witnessing" (p. 10).

Striking sections of the book are: how theology impinges on philosophy and science without being identical with either (p. 28); the analysis of liberalism, which is far from being outmoded (p. 99); the distinction between conservatism and fundamentalism, "fundamentalism is conservatism turned rationalistic" (p. 103); what can be hoped for from "guidance" (p. 128); and the authority available to the Christian from the Bible, from the Holy Spirit, and from the Christian Community (chapters V, VI, VII).

Although Dr. Harkness quotes Canon Alan Richardson's "Christian Apologetics" with approval, she accepts the conventional distinction of natural and revealed theology, which he does not. "Natural religion" was supposed to have been achieved by the "unaided reason"; but all religious truth is "aided," because all *truth* is "aided," and because all use of reason requires faith in reason. In short, how could natural or philosophical theology, which she offers as the more common term (p. 32), ever *imagine Jesus Christ*?

Dr. Harkness' is not the only book in "Christian methodology." Twenty-five years ago there was John Oman's masterpiece, "The Natural and Supernatural," which in turn influenced Dr. H. H. Farmer's study of the "methods" of Comparative

Religion (review, JBR April, 1955), but hers has the advantage of all her books of being cast in popular style, while remaining both profound and satisfying.

RODERICK SCOTT

Olivet College

Guide to the Good Life. By WILLIAM A. SPURRIER. New York: Charles Scribner's Sons, 1955. vii + 248 pages. \$3.50.

This book is written to Christian laymen and is concerned with the relation of the Christian Faith to daily living. The author believes that most of the people in the pews want to be more than "Sunday Christians." "We have a gnawing desire to bring our religion home with us, to see how it can help us meet the problems of home-making, rearing children and living with our neighbors. And perhaps all of us yearn for some guidance from our faith in order to act responsibly in the social issues of our time" (p. vii).

It is an open question whether laymen are as hungry and thirsty for a seven-day-week religion as Professor Spurrier seems to think. It is not debatable, however, that they *ought* to be. He is right as rain when he says, "if our religion has nothing to say about these areas of life [economics, politics, neighborliness], it is only a small and sometime thing" (pp. vii-viii).

The first two chapters set forth the basic problems and doctrinal ground of Christian ethics. The remainder of the book is divided into two parts—personal ethics and social ethics.

Under personal ethics, the individual and his development are treated. The author discusses getting on with people, courtship and marriage, and vocation. Some real insight and wise counsel are to be found in these chapters. At times, the pages may appear to be a bit homiletical, and they are. But they are good homiletics and should elicit proper responses.

In part two, the writer covers such problems as the state and politics, economics, international relations, and race relations. There is little new or unusual put in these chapters. Nevertheless, laymen may find in them helpful reminders of "right attitudes" and "right actions" in areas too often neglected by "the right" people.

Professor Spurrier is an Associate Professor and College Pastor at Wesleyan University in Middletown, Connecticut, and author of two other books: *A Guide to the Christian Faith* and *Power for Action*.

C. MILO CONNICK

Whittier College

The Christian Character. By STEPHEN NEILL. New York: Association Press, 1955. 92 pages. \$1.25.

This is another in the series of World Christian Books, the purpose of which is to "present fundamental Christian beliefs in the language of the average layman." This volume is by the British bishop who is responsible for the general editorship of the series and is the most impressive of the books of the series with which the reviewer is acquainted.

Many books laying claim to being written for laymen sadly miss the point of their stated intent. This seems to be an exception. The author has done an admirable job of interpreting the Christian life in lively, non-technical terms. He gives proof that theology can be well written without the obscurantist style and vocabulary with which we are all too familiar.

We miss the Christian life when we resort to imitation or reduce it to a number of rules. The thesis of the book is that Christian character is possible only through the Holy Spirit. "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22-23). Around this passage Bishop Neill organizes his book. After his introductory chapter he devotes a chapter to each of the "fruits of the spirit," writing vividly and forthrightly.

This book and others in the series should prove valuable to teachers who feel the need for economical, brief, non-technical books on the Christian faith to recommend (or loan) to colleagues or students. This one in particular lends itself very well to discussion in groups.

FRANCIS CHRISTIE

Birmingham-Southern College

Growing Into Faith. By KENDRICK STRONG. Philadelphia: Christian Education Press, 1955. xviii + 126 pages. \$2.50.

The author of this brief work is a Congregational minister in Cleveland and writes from his experiences in guiding educational programs in several pastorates. Denying that faith is the exclusive possession of the few who are born with it, or can be obtained in any ready-made, rote fashion, the writer proposes that faith comes only by daily enlargement. Just as physical growth must pass through several normal stages, so does growth in one's Christian faith. Though irregular and imperceptible, such growth is absolutely normal.

Faith is defined as "the creative life within us." This is not to be equated with doctrine or creed, nor is faith ever their product. Rather, creeds grow out of the experience of faith. Despite this preliminary assertion, the first third of the volume is concerned

with the need for "right" beliefs, i.e., creeds, in promoting faith's development, at least an implied inconsistency (cf. pp. xiv, xviii). These tenets are primarily within the doctrine of God: majesty, holiness, fatherliness, loving nearness, etc.

The most significant doorway into appropriate beliefs (and hence into faith) is Jesus. In him God is seen "in the likeness of men." Through an appreciation of his life men come to understand his role as Savior and their relationship of service to the kingdom by the path of God's will. This faith is finally achieved by studying diligently, walking humbly, wrestling valiantly, and resting buoyantly. Chapters are devoted to each of these elements. The outcomes of such spiritual attainment are defined as the enrichment of happiness, the translation of fear into courage, despair into hope, and dying into eternal living.

This volume is not addressed to the academic study of Christian education. Its primary value will be inspirational. It lifts up aspects of the educational task in each of its sixteen, short chapters, using non-technical language easily understood by the interested lay church worker.

MARVIN J. TAYLOR

University of Pittsburgh

Meditations from Kierkegaard. Translated and edited by T. H. CROXALL. Philadelphia: Westminster Press, 1955. 165 pages. \$3.00.

In the midst of the flight of time it is good experience for us to pause with Kierkegaard and to feel the impact of eternity. It is not eternity as segments of time of which he is speaking, but as co-existent with time, above it and beyond it. It is as pilgrims of eternity, living in two worlds, travelling through time but carrying eternity with us to the Celestial City, that we greet Kierkegaard in these *Meditations* prepared by Dr. Croxall.

On his journey, as the author intimates, he has gathered up flowers from the "vast garden of Kierkegaard's mind; a garden laid out in the fourteen volumes of his Works and the twenty volumes of his Journals and Papers" (p. 11). In arranging the meditations he has followed the Gospel story, selecting topics from Kierkegaard's writings suited to the biblical teachings and events. While accompanying Kierkegaard on this Gospel pilgrimage Dr. Croxall has not failed to go back also to Abraham in whom the distinguished Danish theologian finds the primitive figure and paragon of our faith.

Reading the meditations unhurriedly, at the author's advice, this reviewer has tried again with Kierkegaard to take the "qualitative leap . . . from reading and studying the Bible as an ordinary

book to accepting it as God's word and sacred writing . . . a leap into another territory, whereby I break off from chains of reasoning, and accept in Holy Scripture something quite new in quality, something of quite another order" (p. 21).

Of the included prayers of Kierkegaard, many of them in the Augustinian temper, following the meditations, this searching one, on page 148 of the book, is typical:

"Give what thou wilt—but give only the testimony with thy gift, and therein thyself. If thou givest joy, may I be glad in thee. If care, then may I cast care upon thee. May I receive all thou dost send, so only I retain the testimony: yea, even the summons of death itself, so only it come with greetings and testimony from thee."

HENRY M. BATTENHOUSE

Florida Southern College

Anxiety in Christian Experience. By WAYNE E. OATES. Philadelphia: Westminster Press, 1955. 156 pages. \$3.00.

This over-priced, un-indexed, non-technical, homiletic-like volume is apparently intended for a market among ministers looking for easily-read encouragement in their counseling responsibilities, and among laymen who may like to read in rather general terms about the milder forms of psychic tensions that plague them from time to time.

The book purposes to "make the painful uneasiness of mind known as anxiety meaningful" by following "three lines of insight and discipline." These are provided by (1) the Bible, (2) modern psychotherapists, and (3) pastoral counselors. Unfortunately this procedure leads to proof-text selection of material rather than exhaustive exposition of the sources.

Professor Oates very laudably wants to prevent unexamined counseling techniques "from becoming neat tricks for tinkering with people's souls." The situations recited from his own experience and that of colleagues are interesting. They contribute to an understanding of the types of problems that counselees are likely to bring to a counselor.

The word "anxiety" is used quite loosely as a title for such categories as "the egocentric anxieties of life over economy, over death, over grief and sin," and, as if on the same level of psychometric significance, "the petty defences of a legalistic way of life" and "callous insensitivity to ethical reality." Author Oates needs to sharpen up his categories, as do also other common-sense pastoral counselors who are likely to use scientific terms with inexact and shifting meanings.

In spite of these criticisms, this reviewer enjoyed

reading the book. He feels that the author is fundamentally sound in his basic attitudes and doctrines. The publisher is well justified in distributing the book to ministers and schoolmen who will learn valuable lessons in "the healthy management of life's inevitable crises" by reading Professor Oates' descriptive testimonial.

HARRIS DAVID ERICKSON

Evansville College

Spiritual Values in Shakespeare. By ERNEST MARSHALL HOWSE. New York—Nashville: Abingdon Press, 1955. 158 pages. \$2.50.

Agreeing with L. P. Jacks that drama as it transcends the language of words in the language of action becomes one of the most powerful instruments ever invented for conveying the highest truths to the human mind, Mr. Howse stresses the fact that though Shakespeare is no moralist morals are his stock in trade.

He then explores in succession *Hamlet*, *Othello*, *Macbeth*, *Lear*, *Richard III*, *Julius Caesar*, *The Merchant of Venice*, and *The Tempest*, deducing what he considers their major philosophical, moral, and spiritual ideas.

Although the accuracy of scholarship may occasionally be called into question, as, for instance,

where Dionysus is confused with Dionysius (p. 13); and the interpretations may now and then appear unjustified or farfetched, the book as a whole is sound, thoughtful, stimulating, and sometimes inspiring. Notice, for example, this passage from his chapter on *King Lear*:

"It is the measure of Shakespeare's greatness that he does not let his plays become a shelter from the cruelty of life. He does not end with wedding bells. He does not play with the convention that life brings poetic justice. He makes us feel how different life would be, could we remold it nearer to our heart's desire.

"More than any other play *King Lear* awakens this feeling. There the clouds and darkness seem to shroud the agony of all the world. It is no accident, but a powerful dramatic device, which breaks the pitiless elements upon a poor old man already broken by his pitiless daughters. It is no accident that the tempest-driven world howls around a tempest-driven soul. The storms without picture the storms within—as though all nature were in sympathy with human passions and experience, as though the universe were torn by the sins and struggles of the soul."

This study should be of interest to ministers, teachers, and all lovers of literature.

WARREN SHEPARD

Syracuse University

Books Received

(Books marked with an * will be reviewed in forthcoming issues of the Journal. Other books are hereby acknowledged.)

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